

# THE CHRISTIAN REVIEW.

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## ARTICLE I.

### CHRIST THE ONLY FOUNDATION.

GOD has told us in his word, that "other foundation can no man lay, than that is laid, which is Jesus Christ." And it should satisfy us as to the truth of this declaration, that God has uttered it. For does not God know? And would he knowingly deceive his creatures, in a concern, to them, of so much importance? We should have the utmost reason for believing what God has said on this subject, if the truth of it rested on his word alone.

But it does not rest on his word alone. God has not, in this instance, as he has in some others, shut up his people to his simple word; but in the entire history of the world, for almost six thousand years, he has been illustrating before them *the sole sufficiency of Christ and his salvation, as a ground of trust*. All history, whether ecclesiastical or civil, sacred or profane, is but a continued practical illustration of the sentiment of the apostle, that "other foundation can no man lay, than that is laid, which is Jesus Christ."

To make this illustration the more perfect, so as to cut men off from every other dependence, and bring them upon the right foundation, God has been pleased to try, or to permit, a variety of experiments,—and such experiments as, to apostate creatures, might seem the most hopeful,—just to show them the worthlessness of these experiments, and convince them that, if they would be holy and happy, they must put their trust in Christ alone.

One of the first of these experiments was that of a *long probation*. It might have been said, if the experiment had not been tried and failed, that nothing more was necessary, in order to the improvement and happiness of men, than that they should live a long time in this world. Only give them probation, a long space for repentance, time enough in which to grow wise and good; and the great object of life will certainly be secured. They must, at length, be weary of sin, and weaned from it, and become universally holy and happy. But this pretence, however plausible it may have appeared once, cannot be offered now. The experiment has been tried, and has signally failed. In the first ages of the world, God favored mankind with a long probation. He protracted their lives to the period of almost a thousand years. He gave them time enough, in all reason, in which to become happy here, and prepare for happiness hereafter. And what was the consequence of this long probation? Did men become universally wise and good? Was the earth filled with holiness and happiness? Or has not the pen of inspiration, which has recorded little else respecting those early times, faithfully recorded this; that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually?" "The earth," we are told, "was corrupt before God;" it "was filled with violence;" and nothing remained but that, in awful judgment, it must be destroyed. The floods of the Almighty must be rolled over it, to purge it of its heaven-daring impiety, and wash out the traces of its pollution.

A second experiment which God permitted to be tried, was that of *other and idolatrous religions*. But for this experiment, it might have been said, that to shut men up to a single religion,—a single method of worshipping God and securing his favor, would be exclusive and illiberal. The religious principle in man must be allowed to develop itself more freely. The invisible God is too spiritual, too intangible, to be made the object of universal worship. The creatures of sense, we need something palpable to the senses. The great lights of heaven,—the sun, moon, and stars,—images of curious workmanship, the symbols, the representatives of an indwelling divinity,—let these be objects of worship, at least to uncultivated minds; and they will undoubtedly be more devout, more religious, and proportionally more happy.



Thus reasoned the original advocates of idol worship ; and thus might we have reasoned, had not the experiment been fairly tried. But it has been tried. It has been tried long and often. Men have worshipped the sun, moon, and stars. They have worshipped idols which their own hands have made. They have worshipped birds, and beasts, and creeping things. But instead of becoming more religious and happy, they have been uniformly and dreadfully degraded by such worship. They have been depraved and corrupted under its influence. They have sunk down from one degree of debasement to another, till they have lost, in great measure, the attributes of humanity, and become almost like the brutes themselves. We may not pretend to fathom all the designs of heaven in permitting the long and terrible reign of idolatry in the earth. But this, undoubtedly, was among these designs ; to convince men, by actual experiment, as to the nature and tendency of all such impious inventions, and the folly of trusting to them as a ground of peace.

A third experiment which God has permitted to be tried, in the fruitless search after virtue and happiness, was that of *learning, philosophy, and the arts*. It might have been said, but for this experiment, that it is only necessary to our highest well-being, to improve the understanding and the taste. Let the mind be cultivated and enlightened. Let its thoughts be elevated and enlarged. Let it be enriched with oriental wisdom, and liberalized and refined by literary pursuits. Let the secrets of nature be investigated, and the arts be carried to the highest perfection. By such means, surely, the heart will be softened, the character improved, and a foundation of virtue and happiness will be laid. Thus reasoned the votaries of mere learning thousands of years ago ; and thus they reason now. Far be it from us to say, that there is nothing plausible in such reasonings. To inform and improve the understanding, to refine and cultivate the taste, to advance in all useful knowledge, is certainly a dignified, a praiseworthy employment. But does it, of itself, and of necessity, improve the character ? Does it raise the thoughts and the heart to God ? Does it subdue the power and secure the pardon of sin, and thus lay a foundation for holy, spiritual, enduring enjoyment ? The experiment has been often tried,—tried in different ages, and under various circumstances ; and it has uniformly failed. Some of the most learned men in the ancient

world were some of the basest men. And the times when the lamp of learning shone brightest in Greece and Rome, were times of the greatest corruption and wickedness. In the days of Æschines and Demosthenes, the Grecian States had become so corrupt, that they were no longer capable of governing themselves. And long before learning was advanced to its highest perfection at Rome, the stern virtues of the earlier Roman character, and with them the republic itself, had disappeared. The most elegant literature, and the most atrocious wickedness, flourished at Rome together.

Such was the experience of the ancient world; and that of the modern European world has been the same. Else, why has France been proverbially denominated "the land of science and of sin?" And why has plodding, delving, literary Germany produced so many infidels? The truth is, mere intellectual culture has no necessary tendency to improve the heart. So far from this, it only enables its possessor to sin with a bolder hand, and a more ruinous influence. And all this has been illustrated by a thousand experiments, not only in this, but in other worlds. Whose understanding is more enlightened, whose penetration more acute, than that of the prince of devils? And yet, whose character is more detestable?

A fourth experiment, which God has permitted to be tried, as promising a foundation of happiness, is that of *civil government*,—*different forms* of government,—governments *great*, and *rich*, and *powerful*. Civil government is an institution of God, intended for the well-being of his intelligent creatures in the present life. It was never designed to be trusted in as a foundation of happiness, either to rulers or ruled; and yet men, in their folly, have often thus regarded it. And so God has permitted them to try the experiment. He has permitted them to try it under a variety of forms; under every form, indeed, that human ingenuity has been able to devise. There has been the patriarchal form of government, and the monarchical. There have been aristocracies and democracies, oligarchies and republics. There have been governments absolute and limited, pure and mixed. Nations great and powerful have risen up, one after another, and spread themselves over the face of the earth,—the Babylonian, the Persian, the Grecian, the Roman; they have been splendid in affluence, and terrible in power, devouring, breaking in

pieces, and stamping the residue with their feet. But have they given general happiness, or have they taken it away? The experiment has been often tried, and the pen of history has recorded the result. In a great majority of cases, the governments of this world have been despotic, arbitrary, tyrannical, oppressive; plundering what they ought to have protected, and rendering life itself more a burden than a blessing. They have involved their subjects in cruel and almost perpetual wars, bathing the earth with blood, and filling it with the slain.

It is mournful to look back on the experiment we are now considering, and to see how an institution of God, which was intended for a blessing, has been perverted into a curse. Nor has this perversion been confined to any particular forms of government. Free governments, and despotic, have been alike ambitious, grasping, and oppressive; thus proving conclusively, that it is vain to look to governments alone, to make men happy.

A fifth experiment, which God has permitted to be tried, is that of leaving men, without learning or arts, without any settled forms of religion and government, to live, as it were, in *the state of nature*. Infidels and enthusiasts have long been crying down what they term the artificial modes of life, and crying up the state of nature. Only let civil government be abolished, and the right of property be taken away,—let learning and the arts be forgotten, and man be permitted to roam over the common earth in his native liberty, subsisting by the chase, and the spontaneous productions of the fields and woods, and then he will be happy. Men, in our own time, who reason in this way, do not consider how long, and how often, this same experiment has been tried. It was the state of nature, probably, which filled the antediluvian world with violence, and provoked the Almighty to come out in wrath against it, and destroy it. It was the attempt to live after the same manner, which led to the earliest oppressions after the deluge. Nimrod was “a mighty hunter,” subsisting by the chase, and living after the course of nature; and he seems to have been, at that period, the great oppressor and corrupter of the world. And from those times to the present, wherever we find man in what is called the state of nature, we invariably find him a cruel, ignorant savage. We find him but little better than a brute. Murderous wars, unbridled

licentiousness, the immolation of human victims, slavery, cannibalism, hunger, thirst, exposures of all kinds, and, in frequent instances, death by starvation or suicide,—these are some of the continual, woful attendants of what is cried up to us as the state of nature. Let our modern advocates for such a state go and spend a few years with the savages in the interior of Africa, or in the fastnesses of New Zealand or New Holland, or in the deep recesses of our western woods; and the experiment, should they survive it, may perhaps cure them of their mania, and convince them that it is vain to look to the *state of nature*, as a foundation of happiness.

Still another experiment, which God tried in ancient times, and one which seemed to promise most of all, was that of separating the good from the bad, the precious from the vile, and incorporating his own people a community by themselves. It is possible that this experiment began to be tried before the flood; for we read, in that age, of “the sons of God,” as distinct from “the daughters of men.” After the deluge, the experiment was made more thoroughly and effectually. When idolatry had begun extensively to prevail, and the knowledge of the true religion was likely to be lost, God took Abraham out of the land of his fathers, and brought him into Canaan, and constituted what may be called a church in his family,\* of which he was to be the visible head. He took this church into solemn covenant with himself; gave it new revelations, rites, and ordinances; and separated its members from the world around, that they might be a holy people unto the Lord. These transactions on the part of God were of solemn interest, and of the utmost importance to the world. Considered as a means of revealing the Saviour to come, of keeping up a knowledge of him in the earth, and of drawing and binding sinners to him, the *only foundation of the sinner’s hope*, too much importance cannot be attached to the church in the family of Abraham. But the members of this church came, ere-long, to regard it, not as a means, but an end; not as a help, to bring them upon the true foundation, and keep them there, but as itself the foundation. They came to trust to it, and to the privileges connected with it, as a ground of hope. “The temple of the Lord, the temple of the Lord, the temple of the Lord, are these.” And now it became necessary for God to show them, by actual experiment, that

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\* Compare Acts 7: 38.



they were trusting to a broken reed. Their church gradually became corrupt. It became so corrupt, that after repeated and long-continued reproofs and corrections,—after reforms and relapses, revivings and backslidings,—the patience of God was exhausted with it, and the great body of its members went into utter and irretrievable apostasy. They were cut off and cast off, for their unbelief; their holy city and temple were demolished; and all those things in which they vainly trusted and gloried were taken for ever away.

All other experiments having been tried, and failed, the way was prepared, in the providence of God, for the grand Source of light and hope to the world to be exhibited. The true and only foundation, which had so long been promised, was now to be laid. The great Son of God made his appearance in our flesh; he dwelt here on the earth a course of years; and having done and suffered all that had been written of him, he laid down his life, a ransom for sinners. By his sufferings and blood, he made a full and sufficient atonement for human transgression; he laid a firm foundation of hope; and now all men were invited to come and build on this foundation,—to come and partake the provisions of his grace. "Ho, every one that thirsteth, come ye to the waters." "The Spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him take the water of life freely."

When these invitations were first sounded forth, and set home by the power of the Holy Spirit, great multitudes at once embraced them. They came and builded on the sure foundation, and found life and peace. The word of the Lord had free course, and was glorified. The church of Christ was rapidly increased, and the gospel of salvation was soon published throughout the greater part of the then civilized world.

When the corner-stone of Zion had thus been laid, and men in such numbers had builded on it, and found peace, it might have seemed that it would never be forsaken. The experience of past ages had shown the vanity of every other foundation; present experience was teaching the blessedness of this; and why should men any more stray away from the fountain of living waters, and hew out to themselves cisterns that could hold no water? Why should not all come together to the feet of Christ, and learn experimentally the blessedness

of those whose iniquities are forgiven, and whose sins are covered?

Such may have been the reasonings of the recent converts in that primitive, prosperous age of the church. Such may have been the expectations, at that period indulged. It might have seemed as though the wanderings of restless man were over, and as though,—the great Source of life and hope being found,—it would be forsaken no more for ever.

But man's opposition to Christ had not yet been fully developed. He had not ceased to pursue happiness where it never could be found, and, in the search for it, to try experiments, and to seek out inventions. The vain experiments which have been tried since the coming of Christ, and (what is stranger than all) within the pale of his own church, remain to be considered.

The first of these was that of *multiplied rites and forms*. The Christian rites, as instituted by our Saviour and practised by his apostles, are few, simple and highly appropriate. They significantly set forth some of the more important truths or facts of the gospel, and seal and bind upon those who receive them, the obligations of the covenant of grace. But the apostles had not been long dead, when a disposition began to manifest itself to increase the ritual of our religion, and render it more acceptable to Jews and pagans, by the addition of new ceremonies. And this course of things went steadily on, until both the nature and form of Christianity were entirely changed. Baptism soon came to be regarded as regeneration. It was that which cleansed the soul from sin. A rite of such momentous import must, of course, be preceded by a long process of preparatory observances. It must be administered only on the great festival occasions, and under circumstances of profound secrecy and mystery. It must be followed, too, by a train of superstitious rites;—such as, the sign of the cross; the anointing with holy oil; the white robe, as a symbol of imparted purity; the crown of garlands, in token of victory; and the administration of milk and honey, to show that the subject of it had become spiritually a new-born babe.

At the same time, or a little later, the Lord's supper began to lose its commemorative character, and to be represented as a *literal sacrifice of Christ*. The elements, after consecration, were believed to be changed into his body and blood. Of course, the administration of this ordinance became a scene

of awful interest. The transmuted elements were reverently worshipped; they were trusted to as Christ; and the deluded votary, when he had received them, verily believed that he had received the Lord Jesus.

And not only were the primitive sacraments of the New Testament obscured and perverted by superstitious rites, but new sacraments were invented, and new rites added, borrowed mostly from the Jewish and heathen temples, till, as we have said, both the nature and form of Christianity were changed, and the whole was converted into another kind of religion, and another foundation of hope. The experiment of rites and forms was now complete; and the results of it were instantly visible. It was found that the spirituality, the vitality of what was called the Christian religion, was gone. It was no longer a source either of holiness or happiness. Its votaries could no longer say, with Paul, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The influence of the perverted system was rather to corrupt, than to purify; rather to perplex and distress the anxious mind, than to fill it with light and joy.

The next experiment of the church, in its departure from Christ, was that of *strengthening its form of government*. The original form of church government was confessedly of a free, independent character. In the language of Waddington, an Episcopalian, "Every church," in the apostolic age, "was essentially independent of every other. The churches, thus constituted, formed a sort of federative body of independent religious communities, dispersed through the greater part of the Roman empire, in continual communication, and in constant harmony with each other." Such was the form of government which the apostles, under the inspiration of the Holy Ghost, bequeathed to the churches. And this form of government was continued to them, during the period of their earliest and greatest prosperity. But as the life of religion began to decline, and a spirit of ambition and worldliness came to be exhibited, more especially in the higher ranks of the clergy, a desire was felt that the government of the church should be modified and strengthened, so as to place more power in the hands of its officers. And now there began to be a marked distinction between the bishop and the presbyter. And above the bishops, there soon came to be archbishops, metropolitans, exarchs, and patriarchs. And

above them all, there rose, at length, the pope. A great variety of inferior offices were also created, of which there was no necessity, except in the pride of their superiors, and the names of which are never mentioned or thought of in the Bible. Meanwhile, the individual churches were merged in great confederated communities, and their rights, liberties, and independence were swallowed up. This course of things went on, till nearly all the churches in Christendom were united in one stupendous hierarchy, over which presided, or rather reigned, the proud bishop of Rome.

And what was the effect of this grand experiment? Were the clergy more learned, holy, spiritual, faithful, as they rose in power? And were the churches better instructed, and better governed? Were they quickened and edified, and, "walking in the fear of the Lord, and in the comforts of the Holy Ghost, were their numbers multiplied?" No, but the very opposite of all this was the result. The clergy became worldly, aspiring, domineering, contentious. Their principal study was, not who should be the most eminent in learning, in grace, and in spiritual gifts, but, who should be the greatest. The people were instructed, not in the holy truths and precepts of the gospel, but in rites and forms,—the added ceremonies and superstitions of the church. Knowledge, of course, decayed; piety languished; while ignorance, error, and every form of corruption and wickedness prevailed. Such was the recorded result of the experiment now under consideration; showing that inventions and additions in the government of the church, are no substitute for that sure foundation which Christ has laid.

A third experiment, made in the church, in search of some other foundation aside from Christ, was that of *monkery*. A large portion of the church, as early as the third and fourth centuries, being distressed with persecutions, and tired of the corruptions prevailing in the world, determined to abandon it for ever. They heard a voice, crying to them from above, "Come out from the world, and be ye separate;" and this call they understood in the literal sense. They retired, therefore, into deserts and solitary places, subsisting upon the barest necessities of life, and gave themselves up to indolence, seclusion, and contemplation. These hordes of monastics were, after a time, formed into communities, and rules were given for their observance; rules which, it was believed,



would prevent all disorders, and render the subjects of them holy and happy. This experiment was tried under different forms, and by vast multitudes of human beings, for a long course of years. Indeed, in some of its forms, it has continued to the present time. And what has been the almost invariable result of it? Has monkery secured to those who have practised it holiness and happiness? Has it been a sure and solid foundation? So far from this, in almost every case, it has proved a source of intolerable corruption. We would not say, that there have been no pious monks. We would not say, that the seclusion of monastic life has not been favorable, in some instances, to the promotion of piety. But this the voice of history constrains us to say, that the monastic establishments, generally, have been hot-beds of vice, where corruption and wickedness, in their basest forms, have luxuriated. In some periods of the church, the monks have been among the vilest and the most troublesome of men; so much so, as to become the abhorrence of both kings and priests, and nuisances to the common people.

Averse to the method of salvation by Christ, men have tried the experiment, at different times, of *adulterations* and *perversions*; of adding somewhat to the gospel, or of taking something away. Some new principle must be introduced, the better to solve a mystery, or explain a fact. Or some new penance or observance must be added, to render the foundation of hope the more secure. Or the morality of the gospel has been thought to be too severe, or not severe enough, and the standard must be raised or depressed, made higher or lower, to suit the prejudices and the fancies of men. Philosophy, too, has often thrust herself in, with her little rush light, to illumine the darkness of the sun, and make clear and palpable what the Bible had left obscure. It would be endless to refer to all the experiments of this kind, which, during the last eighteen hundred years, have been successively tried in the church. But the issue, in all cases, has been much the same. The gospel has been perverted and corrupted, and the power of it has been turned away. The great foundation of hope has been removed, and a shadow has been substituted in its place. And it has mattered little as to the result, whether the adulteration has taken the form of an addition or subtraction. Those who have thought the standard of the gospel too low, and have wished to raise it,

and those who have thought it too high, and have labored to depress it, have usually come together in a little time. The extremes have met in the same result, and that has been one of delusion, corruption, and wickedness.

To make the experiment of departing from Christ appear the more hopeful, it has sometimes been introduced under the name and form of a *reformation*. A real reformation, if put in the place of Christ, and trusted to as a foundation of hope, will soon show itself to be but a broken reed. This was painfully illustrated in the case of the Reformation of the sixteenth century. Many of the reformed churches, when once they had escaped from the iron grasp of Popery, and found themselves beyond the reach of their enemies, began to feel as though they had passed all dangers. Backsliding, degeneracy, errors in doctrine, and corruptions in practice, were scarcely feared; for they were regarded as scarcely possible. Christians trusted to the Reformation, and to its attendant blessings,—their settled peace, and their legal establishment,—to secure them from all future ills. And what was the consequence? A sad degeneracy ere-long took place; contentions, errors, and backslidings were multiplied; and within less than two centuries, they needed another reformation, to place them back upon the ground of the early reformers.

But most of the alleged reformations in the church of Christ have not been real. They have been the work of furious and half-crazed fanatics, or of dreamy mystics, who, in the effort to remedy what the Saviour had left imperfect, have perverted and polluted all that their hands have touched. Such was the pretended reformation under Montanus, in the second century; and that under Manes, in the third; both of whom professed to be the promised Comforter from heaven, and to have a commission to reform the religion of Christ. Such, too, was the reformation attempted by the fanatics of the sixteenth century, who denounced Luther as not worthy the name of a reformer, and undertook to carry forward his half-way measures to perfection. The course they pursued, the spirit they manifested, and the terrible end to which they soon came, all proved them to have been from beneath.

Still another experiment, which has been tried in the church, is that of *worldly policy*. There have been those in all ages,—there are some such now,—who, not content with

promoting a holy, spiritual cause by holy and spiritual means, have resorted to other measures. Some have used flattery, and others force. Motives of self-interest have been appealed to, and a worldly expediency has been substituted in the place of duty. With a view to enlargement, and the more rapid increase of numbers, some have been willing to soften the more offensive points of the gospel; to lower its uncompromising claims, and throw open the doors of the church a little wider than our Saviour supposed would be consistent with its interest or safety. But facts have demonstrated, that all such expedients are a great deal worse than vain. They are positively sinful, corrupting, and dangerous. They draw away the church from Christ. The first storm that blows shows that the new foundation is sand, and quickly washes it all away.

The attempt to flatter persons into the church, by throwing wide open the door, and representing that there is no great difference between the church and the world, has usually defeated itself; for men have reasoned in this way,—‘If it is so small a matter to become connected with the church, why should we enter it? If the church and the world are so nearly the same, the former may well enough be dispensed with, and we may rest satisfied with our present condition.’ The best method, undoubtedly, of promoting the permanent enlargement of the church, as well as its spirituality, is to hold it up where the Saviour set it, in its strict, elevated, spiritual character, and to make the impression on all concerned, that it is a great matter to gain admittance, or to have a standing, within its borders.

This discussion presents one of the ways in which God’s providential dealings in regard to this world, as recorded on the page of history, are seen to be connected one with another, and to have a bearing on the great subject of redemption. To the casual observer of providence,—to the ordinary reader of this world’s history,—the whole appears like a chaos of incidents, with no thread, no system, no connection running through it. One course of events is pursued here, and another there. Some nations become civilized and refined, while others are left to their native barbarism. Kingdoms rise upon the stage one after another, and become great and powerful, and then pass away, and are forgotten. And the history of the church seems scarcely less a chaos, than that

of the world. Changes are continually going on in regard to it, and these, apparently, without much order. New measures are introduced, and then laid aside. Heresies make their appearance, and have their advocates, and after a while are refuted, and die away. Now the church is protected, and now persecuted. There are revivings, and backslidings; seasons of light and hope, and then of darkness. Such, we say, is the appearance, to the casual observer of providence, and to the ordinary, though it may be extensive, reader of history. But the intelligent Christian, with his Bible open before him, and his heart filled with the great subject of redemption, studies the book of providence, and reads history, with other eyes. He learns from his Bible, that as all things were made *by* Christ, so they were all made *for* him; that he "is head over all things to the church;" and that he overrules all things in providence, with a view to the grand purposes of redemption. In the Bible, *redemption* is seen to be the great work of God,—that which was performed at the most expense to himself,—that which is best calculated to show forth his glory. The creation of this world was but a scaffolding, on which the greater work of redemption was to be accomplished; and the entire work of providence, in respect to this world,—that which the pen of history has in part recorded,—the changes and revolutions which take place among men,—the rise and fall of states and empires,—all this is in some way connected with, and subsidiary to, the great purposes of redeeming mercy.

Having gained these important intimations from the Bible, the Christian student now looks out upon the world, and back over the wide field of its history; and what before seemed so disordered and chaotic, assumes the appearance of system and form. A line of connection is seen running through it; a unity of object is discovered; and *redemption* is found to be the central point, towards which every thing tends, and for which all exists. In the death of his beloved Son, God has laid a foundation of hope for a ruined world. It is a *sure* foundation; it is the *only* foundation. And this point he is continually and variously illustrating, in his providence. He is showing his creatures, not only in his word, but by oft-repeated experiments, that "other foundation can no man lay." Some of these experiments we have already considered; and the making of them, and of others like them,



has filled up, to a great extent, the history both of the church and world. The entire history of the past is little more than a history of these various experiments, all standing connected with the great subject of redemption, and all calculated and intended,—if men could but see it,—to call them back from their vain wanderings after happiness, and bring them to trust in Christ alone. And it adds a tenfold interest to the study of history, to look at it in this connected light, and trace out its intimate and constant bearing on the redemption of the world.

President Edwards wrote an extended history of the church of Christ, entitled, a “History of Redemption.” In a more enlarged sense, the same title might be given to a full history of the world. It is all a *history of redemption*. Not that every thing which has taken place on the earth has been of a directly religious character; far from it. But every thing has stood connected, in some way, with redemption. Every thing has had a bearing on this mighty subject. Even in those parts of the earth where Christ is not named, and his religion is not known, the providence of God has been silently, secretly at work, in subserviency to the designs of redeeming mercy. An experiment has been going on there, which is already of great value to the church, showing the hopeless misery of departing from God, and losing the knowledge of his salvation. It is in its connection with *redemption*, that we must come to look at the history of the world, if we would regard it as God does, or if we would be greatly interested and instructed by it.

This subject teaches us, and ought deeply to impress upon us, two great, practical lessons. The first is that fundamental principle of Protestantism,—*the Bible the only rule of faith and practice*. This implies, that when the canon of Scripture is once settled, and the sense of it determined, there be no more questions entertained respecting it. We are to rest satisfied with the decisions of God’s word; desiring neither to rise above it, nor to fall below it; neither to add to it, nor to take from it.

The great Protestant principle as to the sufficiency of Scripture has been violated in several ways, and by very different classes of persons. It has been violated by Tractarians, Romanists, and all those other sects, who would connect with the Bible, and receive as a part of their rule of faith, the

traditions of the elders, and canons of the church. It has been violated by fanatics, mystics, and impostors, who have made pretensions to inspiration, and have substituted their own dreams and fancies in place of the revelations of God. It has been violated by liberalists of various names, who, not satisfied with much that the Bible contains, have undertaken, by dint of criticism and false interpretation, to cut it down, and explain it away, till nothing is left which offends the proud and selfish heart. But in whatever direction, or by whatever means, the great principle before us has been invaded, the flood-gates of corruption have been opened, through which streams of error and wickedness have poured, to desolate the vineyard of the Lord. Nearly all those vain and wicked experiments which have been made in the church, during the last eighteen hundred years, and in the making of which the church has been corrupted and wasted, have come in upon it in this way. They could come in no other. If the Bible had been uniformly adhered to, as the only rule of faith and practice, those long ages of delusion and darkness, on which the eye of benevolence wakes with pain, could never have been. The church had been comparatively pure, and the world had been blessed. Whatever other good lessons Christians of the present day may fail to learn from the past, they ought to be impressed with this: *The Bible, and the Bible only, is the standard of faith and the rule of life.*

The other great lesson which this whole subject is fitted to teach and impress, is that of Paul, in the passage with which the discussion commenced: "*Other foundation can no man lay, than that is laid, which is Jesus Christ.*" Of all lessons, divine or human, this is infinitely the most important to be learned. It is the lesson which, of all others, God has been at the most pains to teach us. And yet, it is that to which we are naturally the most averse. We turn every way, before we come to Christ. We try every other foundation, before we consent to build upon Christ alone.

But mankind have tried experiments, and sought out inventions, long enough. It is time that they were prepared to listen to the voice of their Father in heaven, crying to them, not only from his word, but from every leaf and line of the great book of providence, and saying, **NONE BUT CHRIST. NOTHING BUT CHRIST. OTHER FOUNDATION CAN NO MAN LAY, THAN THAT IS LAID, WHICH IS JESUS CHRIST.**

## ARTICLE II.

## DISTINCTNESS OF SCRIPTURE PROPHECY.

WITH AN EXAMINATION OF ISAIAH, CHAPTERS XIII, XIV, 23.

THE obscurity of the Scripture prophecies has often been made a subject of complaint; and the manner in which apologetic writers are accustomed to argue from them, in defence of revelation, has been pronounced, by a certain class of objectors, entirely unwarranted and inconclusive. The language of these prophecies, it is said, is so very figurative and vague, that no definite meaning can be attached to them; they admit of so many different applications, that nothing certain in reference to any particular event can be deduced from them, or, at the utmost, nothing which might not have been expected and predicted by a sagacious observer, even on human principles. The objection, in this case, it is important to observe, does not bring into question at all either the integrity of the record or the time of its composition. The reply to it, in that event, would have involved the discussion of various critical inquiries, which are now excluded. It would have been incumbent on us to show, for instance, that the prophets lived, beyond dispute, before the events which they are said to foretell; that their predictions were not only made public at the time, but have been transmitted to us without change, and can by no possibility be explained as a description which may have been written after the occurrences of which they are the alleged fulfilment. The record, on the contrary, is taken as it exists in our hands; and the assertion, as already stated, is, that the terms of it are either so indistinct as to point to nothing precise and definite, or, if they specify individual occurrences, that these are of such a nature, that any careful observer of human history might have foreseen and disclosed the same things.

The answer to the objection in this form must consist, mainly, as every one will perceive, in showing, in opposition to what is affirmed, that the prophets, instead of using language thus vague, expressed themselves in such a manner as to excite definite expectations, and that these have been strikingly verified in the events which they professed to

announce. We are to place the page of the prophet and that of the historian side by side; to compare what the former predicted with what the latter has related, and thus to judge, from the nature and extent of the correspondence, whether it implies any such knowledge of the future, as lies beyond the ordinary reach of human powers.

We propose, in the present article, to institute such a comparison, on the basis of the chapters of Isaiah, which are designated in the title. We have selected these for this purpose, because, while they involve fully all the materials necessary to the illustration of our more immediate object, they serve at the same time to throw light upon the nature of prophetic language in general, and to exemplify various important principles pertaining to its interpretation.

It is necessary to advert, first, to the prophet, and the age in which he lived. Isaiah, it is well known, flourished during the reigns of Uzziah, Jotham, Ahaz and Hezekiah;\* but exercised his prophetic office chiefly under the three last. It is probable that he lived some time after the ascension of Manasseh to the throne; and the tradition, which has preserved itself with so much uniformity among the Jews, that he was finally put to death by this cruel tyrant, may have possibly its foundation in truth.† For the sake of the argument, suppose that this was so; and further, since in the absence of any specification of time by the prophet himself, we are left to conjecture on this point, suppose that he uttered these predictions in the very last years of his life. Manasseh onw began to reign in the year B. C. 699; and from this time to the capture of Babylon by Cyrus, B. C. 536, there is an interval of one hundred and sixty three years. That is, Isaiah lived more than a century and a half before the first occurrence in that series of events which the visions of these chapters are supposed to unfold. Hence, whatever calculations mere human ingenuity might enable him to make in regard to the destiny of nations and the direction of public events at a point of time so remote from his own, he must make them amid all the vicissitudes and uncertainties with which that extended future might be fraught. To this we shall take occasion to advert again.

\* Is. 1:1. 6:1. See *Köster*, die Propheten des A. u. N. Test., S. 101 sq.

† *Hengstenberg*, Christol., Vol. I, p. 276 sq. The opinion, that in this event he must have lived to have been more than 130 years old, is refuted by *Staudlin*, Neue Beiträge, S. 12 sq.



And what, it is necessary next to inquire, was the condition of Babylon itself at this period? What, in human judgment, were her prospects for the future? We must glance at these, also, before we can examine the predictions themselves, so as to found upon them any conclusion in respect to the degree of prophetic discernment which they involve.

The origin of this celebrated city is lost in the depths of antiquity. One of the first objects which history distinctly reveals to us is Babylon, already existing, and advanced to a degree of eminence and power. It is of some importance to our subject to remark this fact. The longer any city has already existed, the more likely it is, in every human point of view, to continue to exist. To have survived the changes of centuries, and advanced through them all in a course of prosperity, while other cities have risen, flourished and disappeared, shows that the foundations of such strength must be deeply laid, and that it can be no ordinary cause or agency which is to destroy the elements of such vigor and endurance. No city, considered in this light, ever had a fairer title to be pronounced immortal than Babylon at the time when Isaiah foretold its approaching doom. It commenced, in all probability, with the tower which the descendants of Noah attempted to build till it should reach the heavens. This beginning, Nimrod, or the Belus of Greek and Roman writers, extended still further, and thus acquired the reputation of being its founder. This was more than fifteen hundred years before the age of Isaiah; and during this long interval, it not only resisted the causes of decay and ruin which were sweeping other cities from the earth, but constantly advanced, till it became, in point of splendor and magnificence, as well as of means of defence and security, the most remarkable city of the ancient Oriental world. Not only so, but even in the time of the prophet himself, so far from having begun as yet to exhibit the signs of decay, it had not even attained its maturity; but the same powerful causes, which so many centuries had not been able to impair, were still operating in all their activity; and it required, in fact, the full revolution of another hundred years, after the prophet had pronounced its doom, before Babylon had so much as reached the height of its power and renown. Even the additions made to it by Nebuchadnezzar alone were of such extent, that he was tempted to say, as he looked forth upon the magnificence

around him, "Is not this great Babylon, which I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"\* The accounts which ancient writers have handed down to us, respecting the size of this city when at the summit of its greatness, almost defy belief; but are, in the main, so concurrent, so numerous, so well attested, that we cannot reject them. The father of history, Herodotus,† who himself made a journey to the place, says, that ancient Babylon was built in the form of a square, that each side was 120 furlongs or about fifteen miles in length, hence sixty miles in all; that it was surrounded with a wall 350 feet in height, and 75 in thickness, consisting of bricks and stones cemented with a species of bitumen, furnished in the region, and which ultimately became harder than the bricks themselves.‡ The walls which protected the city were themselves protected either by deep trenches filled with water, or as was the case on some sides, by bogs and marshes artificially made from the Euphrates. The breadth of the walls was such, says Diodorus Siculus, that six ordinary chariots could be driven abreast on the top of them. The buildings and structures within the city were generally in a style of corresponding strength and splendor.§ Such, especially, were its famous hanging-gardens, the palace of the king and the temple of Belus, which it is supposed had stood almost from the time of the flood itself. Such, in brief, was the city which the sacred writers designate as "the great Babylon," "the glory of kingdoms," "the beauty of the Chaldees' excellency," "the glory of the whole earth."

The prophet Isaiah, now, has undertaken, in the chapters before us, to reveal the future history and fortunes of this celebrated city. With what explicitness has he done it? Is it merely the fact, that Babylon shall be destroyed in the

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\* Dan. 4:30.

† Herod., I, 178—183. It is much less fashionable, at present, to decry the credibility of Herodotus, than it once was. *Ritter*, the celebrated geographer, has made the remark, that of all the records of ancient times, none are receiving more confirmation from modern researches in geography, archæology, and kindred studies, than the tenth chapter of Genesis, and the writings of old Herodotus.

‡ The essential variations from this description, which appear in some other ancient writers, as Strabo, Diodorus Siculus, Pliny, etc., can, for the most part, be accounted for by the different way in which the same designations of measure were employed by different writers. See *Winer*, *Real W B.*, I, S. 142.

§ The whole immense area included within the limits which are specified, was not occupied with buildings, but many acres were devoted to cultivation. See *Winer*, as above. Hence Babylon was secured, to a great extent, against one of the most formidable dangers of war—that of being reduced to famine by a siege.

course of time, which he has foretold? Or, in foretelling this, has he foretold more also? Has he clearly intimated, in connection with it, various other circumstances, so distant in point of time, that they could not have been inferred from any of the common relations of the present to the future, and so dependent for their occurrence either on the "uncertain will of man," or on laws and operations of the natural world, beyond our control, that we cannot regard them as lying within the sphere of mere human foresight? Upon this issue the question depends; and just so far, of course, as the predictions of Isaiah in this instance unite in them these latter characteristics, so far they furnish the proof of something more than happy conjecture or sagacious discernment,—proof that he could not have uttered them without access to the counsels of Him who sees the end from the beginning, and who is of one mind and none can turn him.

The language of this prophecy, it will be borne in mind, is in the highest degree poetic and figurative; and in the interpretation of it, as in all cases of the like nature, we are to seek for certain leading, prominent ideas, and not to expect the literal fulfilment of the mere imagery or costume in which they are clothed. Nor should it surprise any one that inspiration has employed here, and in fact, to so great an extent in the Old Testament generally, such a vehicle of communication as that of poetry,—poetry, we mean, in the Hebrew sense of the expression,—characterized not so much by metre or any other external form, as by boldness of conception, bursts of strong and impassioned feeling. The writers of the Bible have merely adapted themselves, in this respect, to the principles and wants of human nature. They have simply done what men always do, in the same state of intellectual and social progress, when they would avail themselves of the nearest avenues for reaching the souls of those whom they address.\* This character of the discourse suggests an obvious and important principle of interpretation, which we are to keep in view in the examination to which we now proceed.

The prophet opens his terrific announcement with a description of the mustering of the hosts which are to march against the doomed and guilty Babylon. He gives command

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\* See this illustrated by abundant historical examples in Lowth's *Heb. Poetry*, Lect. I.

from Jehovah to raise the rallying signal on the tops of the mountains, and to utter from hill to hill the war-shout which is to summon the ministers of his vengeance to their work. The call is instantly obeyed. The distant nations rush to arms and hasten with eagerness and tumult to the scene of conflict. This the prophet has thus expressed :\*

Upon the far-seen† mountain raise the banner,  
Lift up the voice to them,—wave the hand,  
That they may enter the gates of the tyrants.  
I have issued command to my consecrated ones,  
I have summoned also my heroes for the execution of my anger,  
My proudly exulting warriors.  
*Hark!* The shout of a multitude upon the mountains,  
Like that of a mighty host ;  
The tumultuous noise of kingdoms, of nations assembled.  
Jehovah of hosts musters his forces of war ;  
They come from a distant land,  
From the extremity of the heavens,  
*Even* Jehovah, and the armed ministers of his indignation,  
To desolate all the land.  
Howl ye, for Jehovah's day is near ;  
It shall come as a resistless tempest from the irresistible One.

See! I rouse up against them the Medes,  
Who esteem not silver, and as to gold, delight not in it.  
Her time is near,  
And her days shall not be prolonged.

Here let us arrest, for the present, the progress of the scene, and inquire how much, under the circumstances of the case, the passage which has been recited implies. No one can hesitate in the answer. It affirms, incontrovertibly, first, the destruction of Babylon by foreign invaders ; second, the comparative nearness of this catastrophe ; third, the accomplishment of it by the Medes. So much the prophet has given us at the very outset. It is something more, certainly, than a mere general assertion. He has disclosed, on the contrary, three distinct particulars ; by no means related to each other as cause and effect, or events of the same series, and yet all of them, thus independent, concurring in the same combination.

Let us look at them separately. *Babylon shall be captured and desolated by foreign foes.* We could attach, truly,

\* The translation is made directly from the Hebrew, without seeking either to retain or reject the language of the common version.

† Literally, in the original, *bare, naked*, free from every obstruction, so as to render the standard visible to a greater distance.



no great importance to the fulfilment of a prediction like this, were it unaccompanied by any other mark of prophecy; and yet, it must be confessed, it was taking some responsibility, to designate, amid so many other possibilities, this particular form of ruin, as the one which awaited Babylon. War, although the great, is by no means the only, destroyer of cities. Some, especially in ancient times, have been depopulated by pestilence; some have been engulfed by earthquakes, or overwhelmed by volcanoes; and others, more frequently still, have sunk by a gradual course of decline, from the effect of luxury and vice. If, then, Babylon must fall, who shall say in what form her ruin shall come? There is some uniformity, indeed, in the law of Providence, that those who thrive by violence, may be expected, sooner or later, to perish by violence; but the law has its exceptions, also; and who is competent to say where these will occur, and where they are to be excluded? Babylon was a martial city, it is true,—had been built up by conquest, and had become an object of jealousy and hatred to rival powers; but how many cities, in the course of the world's history, which have risen to greatness by these means, have escaped entirely the dangers which usually attend an elevation thus gained, and have been precipitated to their fall by other causes? It is hazarding nothing to say, that should any one now, from his confidence in this same law of retribution, predict that Paris, the most martial city of Europe, will ere-long be invested by foreign enemies, and being captured, will thenceforth decline, until it becomes a heap of ruins, he would obtain no credit, and time only could show whether he deserved it. When mighty empires fall to pieces, it is to be remembered, it happens quite as often in consequence of internal dissensions, as of foreign invasion and conquest. Rome had been already destroyed,—destroyed by domestic faction and violence,—long before “the feet of foreign barbarism trampled on the tombs of her consuls.” We feel entitled, therefore, to reckon it as something, that amid such uncertainties, or at least possibilities, of a different result, Isaiah yet foretold the precise manner in which Babylon should receive the first shock of her overthrow; that is, that a foreign nation should come against her, destroy her independence, and lay her glory in the dust.

But this, which is the second particular under considera-

tion, *was to take place comparatively soon.* The words which declare this, we understand as meaning, not that all the calamities which the prophet denounced against Babylon would be inflicted in a short time, but that they would commence soon,—that is, compared with the whole past duration of the city; that the first in the series,—that mentioned by the prophet as introducing the train, the capture of the city,—was fast approaching. These words occur, it is true, after the entire ruin of Babylon has been described; and it may be asked, perhaps, why it should not be understood, therefore, of the whole preceding representation; and so involve proof that the prediction falsifies itself, by declaring that to be near at hand, which it has in fact required centuries to accomplish. To this we reply, in the first place, that the language used, so far as respects any limitation which the terms themselves suggest, is fully as appropriate to signify the beginning as the completion of the woes which the prophet announced. Perhaps we are justified, indeed, in going farther than this. When he declares that “her time is nigh, and her days shall not be prolonged,” what idea do we so naturally receive, as that “her time” of appointed prosperity is soon to terminate, “her days” of pride and oppression to cease, and the long succession of disasters revealed as impending over her, begin to descend? But, in the second place, this interpretation is not only the more appropriate and natural, but it is the only possible one. Isaiah was either inspired, or he was not. If any one allows that he was, and yet sees any obscurity in the language in which he has spoken of the time of the fulfilment of his prophecy, he will, of course, inquire what the facts in the case are, and so interpret the language according to the event. If, on the contrary, any one denies the inspiration of the prophet, or demands evidence of it from the prophecy, he would impute to Isaiah a want, not merely of inspiration, but of common understanding, to suppose that he could have expected, or meant to affirm, that Babylon would be speedily in the condition which his predictions, fully accomplished, describe. The objection proves too much; for no man, in the exercise of his reason, would have committed such an absurdity as that of saying, or meaning to say, that a city like Babylon, with its gates of brass, with its walls of more than adamant, with its palaces of strength and grandeur, would soon be utterly

forsaken of men, and converted into an abode of wild beasts. The other interpretation, therefore, is the only natural or possible one. That is, the prophet foretold, not only that Babylon would be destroyed by foreign arms, but that the time of this destruction was not remote.

But here, now, whatever may be thought of the first particular, the prophet has taken certainly a bolder step. He has shut his eyes to all the lights of probability, which could have indicated to him the future. This must be evident from what has been stated in another place. We only add here, that in order that this prediction might be verified, it was necessary that a variety of the most unforeseen and extraordinary events should be brought to pass. The world must witness, for instance, the singular phenomenon, of a mighty empire overthrown, as it were in a day, in the very height of its power and glory; all its provinces quiet and submissive; its treasures full of wealth; its armies organized and efficient; and, in a word, furnished with resources and means of defence which might have seemed to set at defiance the utmost attempts of human power. Nebuchadnezzar, the father of the king who was now reigning, was the most able and powerful monarch, who had wielded the Babylonian sceptre; and although Belshazzar, his son, was weak and inefficient, the government was still administered, in the hands of his mother, with as much energy as ever. "Babylon," says the historian, at the time that Cyrus approached it with his army, "was considered impregnable. Its high and strong walls, surmounted by lofty towers, its broad and deep ditches, its large magazines, and the numerous squares within the city, which were planted with corn, and yielded an annual supply of provisions, seemed sufficient to secure its inhabitants for ever from all the attacks of their enemies. The Chaldeans had reason to hope that the besiegers would finally relinquish their enterprise in despair. They were accordingly in high spirits, and derided the Persians from their walls and towers. Cyrus, however, continued for some time the siege of the city, and employed each month a twelfth part of his army in the service. But every effort was in vain,"—as yet. And why not, we might ask, for ever? Every human probability is against the success of the undertaking; and on such ground, merely, we might here shut the

volume of history, and despair of any further testimony from this source to confirm the word of the prophet.

But that word is safe. The mouth of Jehovah has spoken it, and it must be accomplished. The besiegers, having exhausted, in their unsuccessful attempts against the city, the last resources of war, nothing remains for them but to relinquish their design, or discover some mode of attaining it, hitherto unknown in the history of such operations. At this crisis, when it is perceived that the inhabitants could never be reduced to a surrender, either by force or famine, Cyrus convenes a council of his officers, and states to them their extremity. Could their enemies, before that council was held, have been assured, that they should never be captured, so long as the Euphrates flowed in its accustomed channel, they would have felt that they were secure for ever, and would have desired no stronger pledge of their safety. Yet even the apparent impossibility of turning this mighty river from its course, must be accomplished, before the city can be taken. Gobryas, a Babylonian noble who had deserted to Cyrus, and was well acquainted with the localities of the region, pronounced the measure, when first proposed, utterly impracticable and hopeless. Xenophon has recorded his reply. The river "is of so great depth, that two men, one standing on the other, would not reach above the water; so that the city is yet stronger by means of the river, than by the protection of its walls." But the bold, inventive spirit of Cyrus, the historian would say,—the providence of that God, let us rather say, who, in the language of the prophet, "girded Cyrus" for his work, and whose "instrument" he was,\* triumphed over every difficulty. The manner in which this was accomplished, has been thus related by the historians.† Cyrus, "having heard that it was customary, at an approaching festival, for the Babylonians to spend the whole night in banqueting and revelry, employed a part of his army, at some distance from the city, to turn the course of the Euphrates into a large lake, according to Herodotus, but, as Xenophon relates it, into an extensive ditch, which he had sunk, as if for the purpose of rendering the blockade more complete; and by this means, the water in the natural

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\* Isaiah 45: 1—5.

† The ancient writers who are most full in their communications on the subject, are Herodotus and Xenophon.



channel of the river was so diminished, that it could be easily forded. Meanwhile, the siege was, to all appearance, carried on with the greatest vigor, that the Babylonians might not suspect his designs. When the appointed festival arrived, as soon as it was dark, Cyrus placed one half of his army at the entrance of the Euphrates into the city, and the other, at its outlet. These two divisions, entering the channel at the same time from above and below, pressed into the city through the gates leading down to the river, which, in the negligence and dissipation of the feast, had not been closed; and imitating the shouts of the revellers, they assembled, by preconcerted appointment, around the royal palace. When the king, imagining that he heard the clamor of a drunken mob before his residence, ordered his guards to open the gates, in order to ascertain the cause of the disturbance, his foes rushed in with resistless force, overthrew every thing which opposed them, and penetrated to the royal apartment. Belshazzar, indeed, drew his sword, but he was immediately overpowered and slain, with all his attendants.”\*

Thus, at the very moment that Babylon was still, to all human appearance, in the plenitude of her power, and with every prospect of enduring for ages to come, “her time” of ruin, as declared by Isaiah, was actually “nigh;” and “her days” of disaster were, in accordance with the prophet’s prediction, not long deferred. We have thus an instance in which an event was foretold, which could not have been anticipated, at least so soon, in the ordinary course of human affairs; and which depended for its occurrence upon other events, among the most surprising and singular which the history of the world records.

We proceed to the third particular. *It was announced that the agents of this destruction should be the Medes.* This is declared in express terms in chapter 13: 17, which has been already quoted. And all, it may be remarked, which precedes in the same chapter, respecting the nations to which Jehovah directs the war-signal to be given, is to be understood of the same people, with their allies who take part with them in the expedition. The pronoun in the second verse, *Lift up the voice to them*, etc., is anticipative, and, according to a frequent usage in poetry, has its grammatical antecedent placed after it. In other places, also, where Isaiah is treating

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\* Jahn’s Heb. Com., p. 152 sq.

of the same subject, he assigns to the Medes the same prominence in the destruction of Babylon, which he assigns to them here. No one would understand the language here as excluding the co-operation of other nations. This would be not more at variance with history than with the explicit declarations of the prophet elsewhere,\* in which he represents the Medes as the leaders indeed in this enterprise, but as associated at the same time with others. Every one knows now how fully the historical facts agree with this statement of the seer. It was Cyaxares, or Darius, king of Media, who first took up arms in the war against Babylon; and Cyrus,† himself a Mede on the side of his mother, with the Persians‡ over whom he reigned, followed him as his ally. The superior military talents of Cyrus, it is true, devolved on him the chief direction of the war; but he acted always in avowed subordination to the authority of Darius; and on taking the city, transferred it at once to his possession, and did not himself become king of Babylon till the death of Darius, which was two years afterwards.

And what, now, but that unerring knowledge, which the inspiration of the Almighty can alone impart, could have enabled Isaiah to have foretold, with such accuracy, a transaction like this! The Medes and Persians, especially the latter, at the time that he uttered this prediction, were comparatively unknown. They acquire their first prominence in history at a later period. The Jews, complicated as were their political relations during this period, seem to have had as yet no connection with them. It was going far beyond

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\* Is. 21: 2. See also Jer. 51: 27, 28.

† It is remarkable, that Isaiah, in another place (44: 28. 45: 1), mentions Cyrus by name; and as such explicitness is unusual, even in the boldest disclosures of the prophets, it has naturally enough given occasion for objection and cavilling. The singularity of such a specification disappears, however, when we recollect that this term was, in all probability, not a proper name, but a title of honor used among the Persians, as Pharaoh among the Egyptians, or Cæsar among the Romans. It is supposed to signify *sun*, and became appropriated to Cyrus on account of his superior exploits. At the same time, it remains a striking proof of the supernatural knowledge which guided the prophet, that he was led to apply to the future conqueror of Babylon a term, which, though at first no more specific than the expression, *a Persian king*, acquired in the end, in reference to him, the import of a proper name. See *Hengstenberg's Christol.*, Vol. I, p. 413.

There was a tradition among the Jews, as we read in Josephus, that Daniel called the attention of Cyrus to these and similar passages in the Jewish prophetic writings, and that they were not without their influence, from the evidence which they afforded of superhuman knowledge, in inducing him to liberate the Jewish captives. Jahn (Heb. Com., p. 156) endeavors to show that this is not improbable.

‡ The Persians are expressly named, Is. 21: 2, and elsewhere.

the history of the age, to mark out thus the work of a people, who, in one sense, were yet to be. If London, or Paris, or Moscow, is to be, a hundred years hence, captured by a foreign foe, who shall it be? Which of the nations, already known and powerful, shall be the conquerors? Who could answer easily such a question? Or, if all the nations at present on the stage are to be passed by, who will say which of the powers, now rising into notice and importance, shall act this part in the undeveloped scenes of the future? We have every reason to think, that it would have been as difficult to resolve such an inquiry respecting Babylon, at the time that Isaiah determined it, as it would be for us to pronounce a true decision in the case supposed; and that he could look with so clear an eye into the mysteries of futurity, we can ascribe only to the fact, that the veil which hides them from ordinary view, was lifted to his, by the hand of the Omniscient.

The facts which have been noticed, may be considered as constituting the prominent features in the scene. But as accompanying these, various incidental circumstances are mentioned, which give to the prophecy still greater particularity, and render the tests of its veracity still more severe and conclusive.

Of these specific traits, one was, that Babylon should not only fall, but fall unexpectedly, and the inhabitants be plunged, by the suddenness of the catastrophe, into the most dreadful surprise and consternation. That they should have been seized with terror, on finding their city and themselves in the possession of the enemy, would have been nothing strange. To have said merely this, would have been to say simply what has been exemplified in the case of every victory which places the vanquished at the mercy of their conquerors. The description of the prophet goes further than this. It declares, that Babylon shall fall in an unexpected hour. The moment of its ruin shall be one of fancied security,—nay, one of revelry and mirth. The language of the prophet is such as this:

To Sheol descends thy pomp,  
And the music of thy harps.

The hands of all are unnerved with fear,  
And every heart of man dissolved.

They are confounded,—pains and anguish seize them ;  
 As a woman in travail, they tremble ;  
 They gaze one at another with astonishment ;  
 Their faces *glow* like flames.\*

And how could such language, we would ask, be more strikingly fulfilled, than in the manner as already related, in which Babylon fell at last into the hands of its besiegers? No words could depict more graphically the scene which must have ensued on this sudden surprise of the city. Every arm must have been relaxed with fear, and every countenance overspread with dismay and horror. Never was a city transferred to its enemies with less admonition of its danger, or less effort of resistance to its fate.

In the same class, that is, of incidental coincidences, we should place, also, what the prophet foretells respecting the destruction and carnage which should attend the capture of Babylon. We do not know that the language which he uses describes any thing more than the usual barbarities of ancient warfare ; and it is not with this supposition that we direct attention to it. The language to which we allude is the following (13 : 15, 16, 18) :

Every one who is discovered shall be thrust through,  
 And every one who is seized shall fall by the sword.  
 Their children shall be dashed in pieces before their eyes ;  
 Their houses shall be plundered, and their women ravished.  
 Their bows shall tear in pieces the young men.  
 The fruit of the womb they shall not spare,  
 Upon children their eye shall look without pity.

Under ordinary circumstances, we might not be justified in founding an argument on this part of the prophecy. But there is a peculiarity in the case. There was a possibility of failure in the prediction here, which does not accompany every similar combination of events, and which, therefore, calls attention so much the more strongly to the interposing hand of Providence. The disposition of Cyrus, the conqueror,

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\* The parallel passages in Jeremiah, who flourished B. C. 630, should be compared with this. What, for instance, could be more severely correct, even as a historical relation, than the following language, uttered subsequently, indeed, to the time of Isaiah, but long before the events to which it relates (51: 57) :

I will make drunk her princes and her wise men,  
 Her governors, her rulers, and her mighty men,  
 And they shall sleep a perpetual sleep,  
 And awake not again.  
 Saith the King whose name is Jehovah of hosts.

See also 50: 24. 51: 39.



as nearly all ancient writers concur in describing it, was one of uncommon mildness and humanity. His merits as a warrior are hardly more celebrated than those which have been attributed to him as a philanthropist, and benefactor of his race. Such is the estimation of antiquity respecting his character; and all our own associations with his name are so foreign to every thing like unnecessary cruelty and revenge, that we cannot but feel at least a curiosity, to know whether such a horrible scene of wanton outrage and massacre as the prophet portrays, was really enacted under the eyes and the authority of the humane and benevolent Cyrus. Knowing what he is represented to have been, we should say, that he would certainly have restrained his army from such excesses; and that, in instigating or permitting them, he would have acted at variance with his usual character. Among all the heroes of antiquity, we know of none who would have been more likely to falsify a prediction of this nature, than the Cyrus, who, as the event proved, so remarkably fulfilled it. Even the cautious Xenophon has revealed enough here, to enable us to picture to ourselves the terrible reality. Belshazzar, and a thousand of his nobles, together with all his guards, and others whom his cries of terror could rally around him, were killed at the very outset. Cyrus then sent a body of horse to traverse the streets of the whole city, and slaughter all whom they should meet. And they had his orders, also, which they fully executed, that if any of the Babylonians resisted them from the tops of their houses, they should apply the torch to their porches and doors, which, being made of the palm-leaf, and covered with bitumen, would instantly take fire, at once consuming those who were within or upon them, and spreading with resistless fury the same destruction on every side. So much, history expressly relates; and we do not need that it should tell us, that whatever else may seem necessary to fill up the outline of the prophet's sketch, and which it was in the power of the brutality of a licentious soldiery to inflict, was not wanting.

There is one other particular, connected with the conquest of Babylon, which Isaiah foretold, that deserves our attention. It is not always safe to predict, unless peradventure one has a certain knowledge of the future, that if a kingdom is to be overthrown, the monarch reigning at the time will not only be slain, but after death be deprived for ever of the custom-

ary rites of burial; that his body shall lay undistinguished, among the heaps of the slain, and never be laid, with kingly honors, in the tombs to which the other monarchs of his line have been borne before him. The passage asserting this, in regard to the last of the Babylonian monarchs, is contained in the triumphal song, in which the Jews, now restored to their freedom and country, exult at the fall of their oppressor, who had imposed upon them a servitude so protracted and severe.

All the kings of the nations, all of them  
Repose in glory, each in his sepulchre;  
But thou art cast out from thy grave,  
Like a worthless branch;  
Buried among the slain,—those who have been pierced with the  
sword,  
Who have been brought down to the stones of the pit;  
Thy carcass is trodden under foot,  
Thou shalt not be joined with them in burial.

In the absence of any testimony to the contrary, we are compelled to assume the fulfilment of this prediction. It is expressly related, that the king fell fighting among those who made a brief resistance at the palace, after the city was taken; and his body would naturally be left to share the fate of the other dead around him. Had any other disposition of it taken place, it would hardly have escaped the notice of history. And yet, how far is the prediction, which was thus verified, from being of that certain character which any one could venture to utter! It depended upon we know not how many contingencies, whether it should be realized or not; and which, having been often differently resolved in other cases, might, so far as human foresight could tell, have been differently resolved also here. Who could say, for instance, that Cyrus might not, in the exercise of that magnanimity, which would have been so consonant to our ideas of his character, and which would have redounded so much to his credit, have searched out the body of his fallen foe, and honored it with the distinctions which are considered as due to royalty, even in death. We read, that Alexander was moved to pity, when he saw the mangled body of Darius, that he stripped himself of his own mantle, to protect it from the vulgar gaze, and finally buried it with as much pomp as if he had died in peace, in the arms of his subjects, at the head of a still flourishing and mighty empire. Cæsar, too,

could be thus generous, even to a rival. He wept, it is said, when he heard of the fate of Pompey, and directed that nothing should be omitted which was necessary for rendering appropriate honor to his remains. How often, under such circumstances, has the fidelity of a single friend, of a domestic or a slave even, stolen at least a common grave for the sovereign's mangled body! And this done, what should hinder, so far as the precedents of history could show, that some more friendly dynasty might not soon arise, or the same be renewed in some branch of it which had escaped the general excision, which should draw forth those relics from their obscurity, and entomb them, after all, among "the kings of the nation," where they should "repose in glory?" In 1483, two of the princes of the royal family of England were murdered at midnight, in the Tower of London, and their bodies buried with all possible secrecy, at the foot of the stairs, under a heap of stones. And there the instigator of the act, who ascended, by means of it, the throne of his victims, and his accomplices in guilt, supposed, no doubt, that they would and must remain for ever. But that sceptre, thus wickedly obtained, passed ere-long into other hands. In 1674, in the reign of Charles II, the bones of these bodies were discovered, and being disinterred, were "joined in burial" with those of others of their race.\* And in how many such ways, which history has exemplified, and in how many others, which can be easily conceived, might events have taken a direction, which would have baffled the prophet's prediction! We beg we may be understood. We do not refer to such instances, as showing that the dishonor which befell the body of Belshazzar was more improbable, in itself considered, than its restoration to the tombs of his ancestors. If a person could have certainly foreknown all the other facts in the case, and thus have been required to express a judgment merely on this single point, he might

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\* In the chapel of Henry the Seventh, so called, in Westminster Abbey, in which the privilege of burial, according to a regulation of the founder, is restricted to those of royal descent. The visiter reads on their monument a curious Latin inscription, so illustrative in regard to this subject, that we subjoin the import of it in English:—"Here lie the relics of Edward V, king of England, and Richard, Duke of York, who, being confined in the Tower, and there stifled with pillows, were privately buried, by order of their perfidious uncle, Richard the Usurper. Their bones, after lying 190 years in the rubbish of the stairs, were in 1674, by undoubted proofs, discovered, and, in commiseration of their unhappy fate, ordered by Charles II to be laid among the relics of their predecessors."

have considered what took place as a more natural result than any other. What we wish to illustrate, is, that the prophet, as he introduced one particular after another into his description, increased by every addition the possibilities of failure,—that, while some of them, even when received singly, must have appeared altogether improbable to any one in the position of Isaiah, none of them were of such a nature as to insure necessarily their own accomplishment; and still less, therefore, could all these contingencies, as they were to human view, have been affirmed of the same subject, and in due time been realized, precisely as announced, without a higher knowledge of the future than man ordinarily possesses. This remark, we may add, applies not only here, but to other parts of the argument; since the evidence of prophecy is in all cases accumulative in its nature, and consists of the impression which the subject, as a whole, rather than any particular feature of it, is adapted to make upon our minds.\*

Thus the prediction of Isaiah, as it related not only to the general fact, that Babylon should be captured, but to a variety of particular circumstances, which should attend the event, was faithfully accomplished. The conquerors, on taking possession of the city, immediately converted it into an appendage of the new empire which was now established,—that known to us in history as the Medo-Persian, under the government, at first, as already stated, of Cyaxares, and afterwards of Cyrus himself. And not only did the Babylonian race of monarchs pass from the throne, but all the inferior offices of rank and authority were transferred to other hands; an entire new nobility was created; those of the former dynasty having either been slain, or, with the exception of Gadates and Gobryas, who had revolted to Cyrus,

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\* And this observation suggests a sufficient answer to the pretended parallelisms to the predictions of the Hebrew prophets, which have been adduced from the writings of some of the Greek and Roman poets, or from the responses of the heathen oracles. There is no just foundation, here, for such a comparison. It is impossible to put any of these instances, even the strongest of them, on a level with Scripture prophecies. They relate, universally, to some single fact, and not, like the predictions to which they are compared, to a connected series of events, which, so far as human knowledge is concerned, might have diverged from each other at any point of the progression; and they have attracted attention, merely because, as it turned out, they were matched by a corresponding result, while the great multitude of similar conjectures, which failed, have been generally forgotten. Of this vague, and, as regards any proof of prophetic foresight, unsatisfactory character, are the oft cited examples from *Seneca's Medea*, l. 375, in respect to the discovery of a new continent, and from *Cicero, de Div.*, I, 43, who relates a somewhat singular augury, fixing the duration of the Roman empire.



being stripped of their honors, and their places conferred on the generals of the successful army. The supremacy of the conquerors was thus complete. The power of the Babylonians was utterly broken; their pride was humbled; their name and place among the nations blotted out for ever. The strong figurative language of the prophet, therefore,—

The stars of heaven, and the constellations thereof,  
Shall not give forth their light;  
The sun shall be darkened in his course,  
And the moon shall not emit her splendor:  
I will shake the heavens,  
And the earth shall totter from its place,

is manifestly not too strong,—is merely a striking and appropriate figure, to describe a political catastrophe so sudden in its occurrence, and changing at once the relations of so many nations and kingdoms.

It now remains for us to consider the portion of the prophecy relating to the ultimate fate of Babylon,—the desolation which the city itself was destined to experience, and the physical changes which the very site and region it occupied should undergo. Here, certainly, there can be no room for alleging, with any truth, whatever may be thought of other passages, that the prophet has either veiled his meaning in obscurity, or confined his predictions to events which the progress of time would naturally realize. On the contrary, nothing could be more explicit than the terms in which he announced what should take place, or more impossible, in itself considered, than the occurrence of what was so distinctly foretold.

The most important passage for our examination here, is found at the close of the thirteenth chapter.

So then Babylon, the glory of kingdoms,  
The proud ornament of the Chaldeans,  
Shall be as Sodom and Gomorrah, which God destroyed.  
It shall not be inhabited for ever,  
And none shall dwell there from generation to generation;  
The Arabian shall not pitch his tent there,  
Nor the shepherds feed there their flocks;  
But wild beasts shall lodge in her,  
Owls shall fill their houses;  
Ostriches shall dwell there,  
And satyrs shall dance there;  
Jackals shall howl in their palaces,  
And dragons in their banqueting-houses.

I will make her a possession of the porcupine, and pools of water;  
Yea, I will sweep her with the besom of destruction,  
Saith Jehovah of hosts.

No one, we repeat it, can reasonably complain of any indefiniteness in the language which Isaiah has here employed. Babylon, such as we find her described by the pen of history, with her myriads of population, her gates of brass, her walls and towers of enduring strength, her abodes of magnificence and pleasure, her atmosphere of serenity and health, her fields of fertility and beauty, is to be laid in ruins, to be forsaken of men, converted into an abode of beasts and reptiles, submerged in places beneath stagnant and noisome waters, blasted with sterility, and to this curse of solitude and desolation to be consigned, without redemption, for ever! What city, since the world began, ever experienced a similar fate! Of what city, at present existing on the face of the globe, could such a prediction be uttered, with even the appearance of a possibility that it would ever be verified?

On the first fall of Babylon, indeed, but little change took place in its external condition. The advantages of its location were such, that every effort was made by its new possessors to preserve it from decay, and to continue to it, in a great measure, the prosperity and importance which it had so long enjoyed. Cyrus made it the third city in his dominions, and honored it as the place of his personal residence during the winter months of the year. It might have seemed, that under the auspices of such favor, and with every motive to lead the subsequent Persian kings to pursue a similar policy, Babylon would still exist, and ere-long, even recover again the sceptre of empire. But the word of the prophet was hastening to its accomplishment, and events must be precipitated, as it were, to their issue. The successor of Cyrus on the throne was Cambyzes, his son. During a military expedition which he made into Egypt, the Babylonians began to recover strength, and under Darius Hystaspis, the king who next succeeded, went so far as openly to throw off their yoke, and attempt to regain their independence. For this purpose, they shut themselves up within the city, and took measures to sustain a siege, or resist any other efforts which might be made against them. The result was, that Darius, after a war of nineteen months, retook the city, and effectually to prevent the recurrence of such rebellion in future, demolished the

principal walls and gates, put to death by crucifixion 3000 of the most distinguished inhabitants, and carried his revenge so far, in regard to the population generally, that he was afterwards obliged to procure recruits from the neighboring regions, in order to save it from utter extinction.

The power of the Persians over Babylon terminated with the destruction of their empire by Alexander, who, in the course of his conquests in the East, about B. C. 324, took possession of the city, and conceived the design of making it the capital of his dominions. And why should not Babylon have been arrested at this stage of her decline, and realized all which had been projected for her by one whose genius and fortune had never yet failed him in any undertaking? It was for no want, certainly, of seriousness in his intentions, or of resources, so far as human power could supply them. He attempted, in the first place, to restore the Euphrates to its original channel; but finding it impracticable, was obliged to desist. He next undertook to rebuild the temple of Belus; but at the end of more than a year, with ten thousand of his army employed daily on the work, had still made no perceptible progress. Yet he was deterred by none of these difficulties. He was intent still on his purpose, with all the energy of an unyielding will, and the appliances of an almost boundless power, when his sudden death, at the age of thirty-two, put an end to his plans.

In the partition of Alexander's empire, the portion which included Babylon, fell to the share of Seleucus. Ambitious of perpetuating his name as the founder of a mighty city, he built Seleucia, on the Tigris, forty miles from Babylon, and invested it with every advantage in his power, in order to increase the number of its inhabitants as rapidly as possible. Babylon, in consequence of this, was nearly drained of its population. Pliny says of it, in reference to this period:—*in solitudinem rediit exhausta vicinitate Seleuciæ, ob id condita a Nicatore*; that is, Babylon, exhausted by the vicinity of Seleucia, founded by Nicator for this very purpose, was converted into a solitude.

Under the Parthian satraps, who, on the decline of the Greeks, acquired the ascendancy in the East, Babylon was reduced to a state of still greater desolation. Somewhat more than a century after this, about the beginning of the Christian era, a fourth part only of the original city was still inhabited,

and this principally by Jews. The rest of it was in a state of ruin,—an utter waste. So Strabo, Diodorus Siculus, and Quintus Curtius, historians who belonged to this period, explicitly testify.

Jerome, in his commentary on Isaiah, and who lived in the fourth century, says, that he was informed by a Persian monk, that the kings of Persia had converted the site of Babylon into a park for wild beasts, and that they merely made, from time to time, such repairs on the walls as were necessary to fit it for this use. In the twelfth century, a Jew, Benjamin of Tudela, in Spain, who had travelled in the East, informs us, that he visited the place where Babylon had stood, and found it wholly desolated and destroyed. "Some ruins only," he adds, "of Nebuchadnezzar's palace were still remaining; but men were afraid to go near them, by reason of the many serpents and scorpions that were there in the place."

The intervening period we pass over, and come to our own times. The present condition of Babylon is well known, from the report of recent travellers, who have been upon the ground. Among these, it is sufficient to mention the names of Mr. Rich, late British resident of the East India Company at Bagdad, and Sir Robert Ker Porter. The former, in his *Memoirs*, so entitled, of the Ruins of Babylon, represents the site of the ancient city as a wide waste of ruins; most of them lying on the eastern side of the Euphrates, and scattered over a plain of two miles in extent; consisting of vast piles of bricks, and other rubbish, rising in some places to the height of fifty or sixty feet above the level of the plain, and abounding in recesses or caverns, which it is difficult or impossible to explore. "There are," he says, "many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, carried thither, no doubt, to be devoured, and perceived a strong odor, like that of a lion. I also found quantities of porcupine quills, and in most cavities a number of bats and owls." The existence of the satyr, as an animal "resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat," has been considered by many as fabulous. The existence of a creature, however, so called, and which may have exhibited some appearance of this kind, which common report exaggerated, can hardly be denied. Mr. Rich was assured by the



natives, that this animal had its haunt among the ruins of Babylon, and was frequently hunted and caught by the Arabs. How strikingly conformed to all this is the representation of the prophet,—

Wild beasts shall lodge in it,  
Owls shall fill their houses ;  
Ostriches shall dwell there,  
And satyrs shall dance there ;  
Jackals shall howl in their palaces,  
And dragons in their banqueting-houses.

We learn from the same witness, that parts of the site of Babylon are overspread with water, either permanently, by means of standing pools of water, or from frequent inundations of the Euphrates. "At Hellah," says Mr. Rich, "notwithstanding the numerous canals drawn from it, when the Euphrates rises, it overflows many parts of the western desert; and on the east, it insinuates itself into the hollows and more level parts of the ruins, converting them into lakes and morasses." The derangement of the course of the Euphrates by Cyrus, as has been related, was no doubt the principal cause of this result. In this remarkable manner, again, the providence of God brought about the fulfilment of another of his threatenings, as declared by the mouth of Isaiah. "The pools of water" are there, with all their unsightliness and noisome exhalations, where the richest gardens once greeted the eye, and filled the air with fragrance.

But does not *man*, at least, still cling to these crumbling ruins? Are there none so poor as not to seek a shelter among the fragments of these once gorgeous domes and palaces? Has vegetation itself become so extinct upon the alluvial fields, from which the ancient Babylonians filled their granaries, that the shepherd, in his wanderings, never seeks here repose, or pasture for his flocks? Even this must come to pass, or the word of the prophet has failed; for he said,

It shall not be inhabited,  
And none shall dwell there, from generation to generation ;  
The Arabian shall not pitch his tent there,  
Nor the shepherds feed there their flocks.

The impossibility of living in such a place as Babylon at present is, must be evident from what has been stated already. Sir Robert Ker Porter, who penetrated these ruins in pursuit of the Birs Nimrood, as it is called, or the sup-

posed temple of Belus, remarks :\* "My eyes ranged on all sides, while crossing this vast, barren tract, which assuredly had of old been covered, if not by closely compacted streets, at least with the parks and gardens attached to distinct mansions or divisions of this once imperial city ; but all was withered and gone, and comparatively level, to the very horizon, till the object of my expedition presented itself, standing alone in the solitary waste, like the awful figure of prophecy herself, pointing to the fulfilment of her word." The wild beasts and reptiles, which have now been for ages in possession of these places, are so numerous and formidable, as to render them, not merely dangerous for purposes of permanent residence, but almost inaccessible to occasional visitants. It is with the utmost difficulty, that adventurous travellers can induce any of the natives to accompany them to the scene of ruin, so great is their terror from this cause alone. The insecurity is increased still further, by the treacherous nature of the ground or surface over which they must walk. It is continually giving way at the slightest tread, and precipitating them into deep pit-falls beneath, in which so many have lost their lives, that they have become a source of the greatest terror and danger.

With these real causes of apprehension, are connected also many imaginary horrors, which the wild superstition of the natives has associated with the place. Of one mound in particular, exceeding, perhaps, the ruins generally, in its terrific desolation, Mr. Rich says : "All the people of the country assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted." The effect of such fancies upon the susceptible mind of the orientalist can be easily conceived. A region which his imagination has peopled with such inhabitants, would possess enough, in this circumstance alone, to drive him from it, even without the concurrence of those other causes which consign it to desertion and solitude. Not only do these and similar dangers render the place nearly inaccessible, but, destitute of all vegetation, or other means of sustaining life, it presents no inducement to reside there, or to attempt to reclaim it from its desolation. The channels of trade have all so changed their direction, that it could never again become a place of commercial

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\* Travels, Vol. II, p. 306, as cited by *Henderson*.

activity ; and although, in many other instances, the deposits of ruined cities have added to the fertility of the soil, they have here, on the contrary, destroyed that which previously existed ; having buried it up, for the most part, many feet in depth, beneath heaps of stones, bricks, and other such materials, which no agency of nature seems likely to dissolve, or strength of human labor adequate to remove.

Such is the present state of Babylon. Its course of ruin has been gradual, it is true ; but, as was shown in another place, no expectation at variance with this is warranted by a just construction of the prophet's language. As we have seen, the things foretold were various, definite, improbable ; and yet they have all taken place, with such fidelity, that history, in recording them, finds no language more appropriate than that which was employed in predicting them, more than a century and a half before their occurrence.

We may now revert again for a moment to the allegation which has given rise to this discussion. The predictions which we have reviewed, represent, both as to the distinctness of their announcements and the means which we possess for tracing their fulfilment, a numerous and important class of Scripture predictions. It can be judged, with the preceding example before us, with what justice they have been represented as so utterly vague and indeterminate in their intimations, and so utterly worthless, consequently, as a source of evidence for the truth of the Bible. But we might safely have left the refutation of this objection to objectors themselves.\* Different classes of them will be found occupying here precisely opposite and contradictory ground. While some of them see, or affect to see, so much obscurity in these prophecies, while they regard them as pointing out nothing precise, as equally verified in almost any event, in which fancy may search for a correspondence ; others, on the contrary, have found them so full of historical truth, of striking and exact conformity to the facts alleged as their accomplishment, that they have denied the antecedence of the prophecies to such facts, and attempted to explain the agreement as an *oraculum post eventum*. Such is the common resort, at present, of those critics who reject, as an axiom, about which

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\* The writer has taken the liberty to repeat some thoughts here, which he has stated in a wider application, in an article on the *Characteristics of Infidelity*, in this Review, No. XXII, 1841.

they will not condescend to dispute, the possibility of such a thing as prophetic inspiration. It is almost solely on this purely subjective ground, this unwillingness to receive the declaration of the apostle, that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,"\* and not, by any means, on account of any deficiency in the requisite historical evidence for showing when the prophets lived, that such men as Eichhorn, Gesenius, Hitzig, and others, have called in question the genuineness of various portions of Isaiah,—these 13th and 14th chapters, among the rest,—and created out of their own imagination another fictitious Pseudo-Isaiah, as they term him, who could have lived late enough to have described historically what could otherwise have been known only by divine communication.

H. B. H.

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\* 2 Peter 1: 21.

† The prophecy which has been thus examined, has been selected, it will be understood, for the purpose of answering a specified objection; and not, by any means, although a fair representative of the sort of decision and clearness which mark many other predictions of the Bible, as illustrating, in this distinctness, any thing like a necessary or universal characteristic of Scripture prophecy. It is sufficient for the argument, if we are able to adduce some certain and unquestionable examples of this nature. As for the rest, we are not of the opinion, that the language of the prophets either is or was meant to be always perfectly clear and incontrovertible before its fulfilment, or that this is necessary, in order to its furnishing evidence that such language was dictated by divine inspiration. On the contrary, we can conceive that prophecy may be, to a certain extent, before its accomplishment, even enigmatically obscure. It may convey only general ideas; it may serve merely to awaken attention and stimulate curiosity as to its meaning; and yet, as illustrated by its event, may afford the most conclusive proof, that this particular event must have been in the contemplation of the prophet, or he could not have uttered the prediction. Take, for instance,—if we may suggest such an illustration without offence,—the case of the enigma itself. Here the language is purposely so formed as to conceal the propounder's meaning. When the design is skilfully executed, there may exist the most exact accordance between the description and the thing described, and yet the true answer be so hidden as to elude our utmost ingenuity. Yet the accordance in this case, when the answer is known, whether guessed out by ourselves or disclosed to us, every one sees is not accidental; it exists, because the former of the enigma had the answer from the first distinctly in his thoughts, and the very obscurity which he contrived to throw over it, instead of involving his knowledge and intention in any doubt, shows how carefully he attended to the various circumstances and properties of the object which he had in view, and discriminated it in his mind from other things. The intelligence and foresight concerned here are not the less striking, we mean to say, because the enigma must be solved, before the proof of these qualities can be fully apparent. In a *similar* manner, so far as respects the point for which we adduce the analogy, the language of prophecy may be obscure before the event, and yet after its fulfilment may exhibit such an agreement with what comes to pass, that no candid man can resist the conviction that the prophet spake with his eye fixed upon that precise event.



## ARTICLE III.

## WORKS OF BISHOP BUTLER.

BY THE EDITOR.

*The Works of Bishop Butler.* New York. Robert Carter.  
8vo. 1844.

THE recent appearance of a new edition of the works of Bishop Butler furnishes us an occasion to return to his incomparable argument in favor of revealed religion. It is a feast to yield ourselves to the guidance of such a master-mind. While we listen to his deep and close reasonings, we feel that religion is not a mere matter of feeling, suited only to sickness and sorrow, decrepitude and old age; but the highest service of the highest intelligence. The present period is blessed, in receiving, amid so much light literature, an occasional reprint of a work of standard value. This edition of the works of Butler,—a portly octavo,—well becomes the nobility of the man and his performances. A better exercise could not be recommended at this time, than a thorough reading of the volume. “To mark, learn, and inwardly digest” its whole contents, would confirm the wavering, convince the skeptical, and elevate the grovelling. We hope the publisher will find himself largely remunerated.

The argument contained in the “Analogy of Natural and Revealed Religion” has suggested a few thoughts on the theory of infidelity, which we venture to present to our readers. The main positions of infidelity are, that there is no God, and no revelation, that there is no soul, but a material and perishable one, and, consequently, that there is no destination of man to a future life and immortality.

Infidelity is, then, in a certain sense, a belief of negatives. Its creed is not made up of statements of glorious truths, which it believes; but rather of statements of its disbelief of the glorious and consoling ideas which Christianity sets forth. It is characterized not by a sturdy defence of things which it is most for our interest to believe and maintain, if they are true; but by a sturdy declaration, without proofs, that those

things are not true. For what proofs can there be of that which is false? What proofs of the non-entity of that, of which we are not competent to say, absolutely, whether it is or not,—or, of the impossibility of that, concerning which neither experience nor reason can enable us to say, whether it is impossible or not? What proofs, in an inexplicable and mysterious management of the universe, above our finite capacities, to explain or comprehend, that can justify the conclusion that the universe is not managed at all, or cared for at all by any being higher than itself? The infidel says, ‘I do not believe, thus or thus,’—and in that single statement comprises all he has, of creed and argument combined.

The first item of his creed is, ‘I do not believe that there is a God.’ He denies the existence of him, in whom he lives and moves. To whatever agency the formation of all things, and their preservation, and their character is to be ascribed, he is careful to deny that it is to God, or to any being or agency standing in the place of God, or performing the acts which God would perform, supposing that there were any God. Or if at any time he has implied, in his mode of speech, that there must be an agency under some name or other, which is in efficiency equivalent to God, to which all things are to be attributed, he immediately denies, though by the most obvious inconsistency, that he believes in any God. He chooses to maintain the infinite absurdity, that there is creation without a creator, design without a designer, preservation without a preserver, provision without a provider, effects without a cause, consequences without a primitive antecedent, and power exerted without any supreme agent by whom it is exerted, a force put in operation without any one who put it in operation, or who has directed its diversified and beneficent results, matter and laws of matter, with no one either to create matter, or to impress laws upon it, or to hold it to the laws ordained. He who would be ashamed to believe that a house, or a ship, or a watch, made itself, or came into existence without any framer, thinks himself great and wise for professing to believe that the world had no framer; as if the philosophy whose first axiom is, every effect must have a cause, were adapted only to little, grovelling minds; and, on the contrary, belief against all evidence and all analogy, a token of intelligence and power. The infidel does not consider how impossible it plainly is that there should not be a God.

If nothing were, nothing must always be, and we should see no necessity for a divine agent. But here is a world in being, and how came it to be? Is it self-caused? What proof is there that matter is self-formed? Who can show that it forms itself now from time to time, so that there are particles which once there were not? Or what proof is there that the qualities, which exist in such diversity in various forms of matter, were self-caused,—or that the matter made itself capable of various organization? For we may go a step back of Paley's argument, and say that not only organized matter, but the fact that matter is capable of organization, is proof of a divine intelligence. But if matter and its qualities were not in the first instance self-caused, some agent caused them; and that agent is God. That which is fortuitous or accidental, or, as we say, by chance, we always find to be irregular, mis-shapen, unfit for any use; but it is not so with the world. As letters, thrown together promiscuously, would not make a book, nor the requisite proportions of brass and steel, properly fashioned, a watch, why should it be thought that particles of matter thrown promiscuously together, or coming accidentally into being, should make a world,—or any small number of them, a small part of a world? Why was not the earth all rock, or why had it any rock? Why are certain portions of it, under certain circumstances, capable of being organized into one article, and other portions into another,—instead of all being organizable only into one kind of article? If it could be supposed that there had been a succession of worlds, or that matter, from some liquid state, had gradually come into its present form, still there must have been a beginning of the succession; and who created the first? Or, as matter is not self-existing, as it has, in itself, no principles of necessary existence, and therefore could not form or transform itself, who made the first form of it, and superintended and regulated its transformation? Or, if it be said, the whole was the offspring of chance, then you suppose some unknown, efficient cause, which you denominate chance, in the place of God. You believe in the existence of certain attributes, and offices, and powers, which serve you as a God; although you make that which possesses those powers indefinite, and give it a name which is no name. A world without God would be a world without laws; and, in a world without laws, there could be no preservation, if there had been creation. Without

an established order of sequences in material things, life, if it should continue, would, in its uncertainty, often be only a burden. If any man thinks the world was the offspring of accident, and is governed by principles accidentally co-existing with matter and inherent in it, let him trust to accident for his food, and clothes, without seed-time or labor.

But how incompetent are finite beings to decide that there is no God. The infidel will not affirm himself or any man to be otherwise than imperfect,—limited by space, by duration, by weakness, both bodily and mental. As the infant child is weak in body and mind, in comparison with the man of giant muscle and iron intellect, so is the highest of men weak, in comparison with conceivable powers, which, though we have not witnessed them, some body and mind, for aught that prevents, in the nature of things, may enjoy. And though you know nothing of a God, to a more advanced intellect, he may be as fully known and as familiar as your own name to yourself. Again, you have never travelled through all space; and, as John Foster remarks, the place where you have not been, may contain irresistible evidence of the existence of God. You have never seen all intelligent beings; one among the intelligent beings whom you have never seen, may be God. You have never fully comprehended the evidences of all truths; one truth, whose evidences you have not comprehended, may be the existence of God. You have never risen to a familiarity with all spiritual intelligences; for if there are, by chance, mixed beings, like ourselves, there may be, by the same chance, pure spirits also. One of those spirits with whom you are not perfectly familiar, may be God, clothed with the attributes of God, omnipotent in the power of God, enthroned in the dignity of God, acting with the intelligence of God, endowed with the creative energy of God, governing all things with the wisdom, and design, and superlative efficiency of God. If there are spiritual beings around or above us, constituted as we are, beings of sense, we are unable to detect them; and one of these spiritual beings whom we are unable to detect, may be God. Or, if the infidel should object that a purely spiritual being could not have power over matter, such as we affirm of God, let him consider that the spirit in us gives us power over the matter composing our own bodies,—so that, if the spirit within us requires the movement of the arm, or the projection of the foot, or the



turning of the head, or the opening of the lips, and the matter of our frames obeys the spirit within, in like manner, a spirit of higher powers may have ability to operate upon matter existing separately from itself. If the thinking mind, which I call myself, can perfectly control one or two hundred pounds of matter, existing in certain relations in respect to this mind, another mind, infinitely more powerful, may likewise control any number of pounds of matter existing in some other relation to that mind. Indeed, the matter composing the body is as extraneous to the soul, as the matter composing the world is extraneous to God. The relations of matter to mind therefore, are, in truth, in both cases, the same.

It cannot be affirmed that there is no God, because there is no need of one. The existence of the world, the impressing of natural laws upon it, the preservation of its inhabitants, all furnish a necessity, which, by their existence, imply the existence of a God. It is necessary that that which is created should have had a creator. Whence came the hills, and trees, and rivers, and the wide ocean, and living man? Whence could they have come, had there been no God? The sun brings us, we know, successive seasons; the earth yields her fruits; the magnetic needle guides our vessels to hundreds and thousands of different and distant points on the earth's surface, across trackless seas, and through intricate straits, and among dangerous rocks. But how could their fixed laws of action have been impressed on the sun, the earth, and the magnet, if there were no God? Deprive the sun, the earth, and the magnet of their established powers;—let all things bound by the laws of nature, be set loose from those laws, and who would or could reduce or confine them afresh? What infidel would be content to trust to the inward energy of every department of matter thus to assume its own laws anew?

Neither can it be affirmed that there is no God, because we have never seen, or heard, or touched him. We have never seen, or heard, or touched the thinking part of a man; yet it is. We are beings of sense; and if God be a pure spirit, the senses cannot take cognizance of his being. We know that a man has skill, when we see its effects; though we cannot see the mind in which the skill abides, and though we might never have seen his body. When we see the tokens of divine skill, we infer that there is a being in whom

that skill resides ; and that being, in the case supposed, is God. There are many beings in existence whom we have never seen ; and as our not having seen them is no proof of their not existing, so our not having seen God is no proof that there is no God.

It cannot be affirmed that there is no God, because he has not revealed himself to men in the manner we should have expected. For, 1. It may be asked, what way could be more satisfactory than the medium of the works of nature ? 2. How could he have been revealed in these, in a manner any more perfect than that which exists ? How could a spiritual being have made himself more fully appreciable by the senses of men ? If the infidel say, he should have spoken to us by an audible voice, we reply ‘ he is a spirit ; it is not his province to speak to the ear, but to the soul.’ But if, leaving nature, he will go to the inspired Scriptures, and credit them, we can show that he has spoken with an audible voice,—that he who was God, having become God with us, was seen by the eyes of men, heard by their ears, touched by their hands. Is the testimony of nature a testimony to the non-existence of God ? Do all the arrangements of the universe proclaim, ‘ No God,—no God ?’ And if not, do they speak of any agency inferior to that of an infinite One ? If the watch proclaims the skill of him that made it, does not the world proclaim the skill of him that made it ?

Neither does the manner of the government of the world imply that there is no God. Vice may be exalted, and virtue depressed. Pain and suffering may be a portion of our earthly lot. But we see only a part of God’s ways. We are unable to comprehend his government. Our knowledge of it is too limited to qualify us to judge concerning it. We do not fully understand how the world is administered. A full understanding of it might throw light on the darkest portions. We might be compelled to exclaim even of these, had we such an understanding, ‘ It is the finger of God.’

Nor do the doubts of some men concerning the being of a God make it proper to affirm that there is no God. Maniacs have doubted whether their bodies were not made of glass ; but the doubts of madmen do not change the truth. If the fool say in his heart, or with his lips,—‘ No God,’—does that prove that there is none ?

Before the infidel is credited in his assertion that there is no God, it seems to be incumbent on him to answer these questions;—1. Are you competent to settle this inquiry? 2. Do you *know* that there is not a God? 3. Can you clearly show that there is not a God? If he is incompetent to such an inquiry, then his testimony is of no value. If he does not know that there is not a God, he has no right to give testimony. The chance is that he may bear false witness. If he knows it, he can show it by reasoning. If he cannot show it, he does not know it. He imposes on himself and others by his assertion. When the infidel denies the being of a God, he knows neither what he says, nor whereof he affirms. If we lay aside the holy Scriptures, and all the light of nature, still no man could be competent to say, ‘There is no God.’ But let either the Scriptures or nature speak, and in an instant, the flood of evidence pours in,—the high testimony overwhelms us; the vocal universe proclaims,—“There is a God.”

The infidel believes that a divine revelation has never been given to mankind. This point is evidently subsidiary in his creed, and not principal. If, as he believes, there is no God, it follows that there is no divine Being from whom a divine revelation could come. But if, on the one hand, the testimony of the book of nature to the being and attributes of God is rejected, and on the other, the testimony of the book of inspiration, our testimony on these themes is at an end. We have no ground of reasoning, no basis for an argument, no standard of appeal, no judge who is competent to guide us, or decide for us, to affirm that our opinions, which way soever they lean, are either right or wrong. Casting away these charts, we are thrown upon the broad sea. Not a needle remains to indicate our direction; not a glimpse of sun, moon, or star, to determine our position; no pilot, no land, no light-house; but thick mist, and gloomy forebodings. We feel our vessel drifting, we know not whither. We expect to reach a termination of our voyage, but we know not how, nor when, nor where. Awful state for the spirit of immortal and accountable man!

The infidel denies that a revelation has ever been made by God to men. He denies it, first, on the ground of what he is pleased to call consistency, and, secondly, on account of the character of the revelation which professes to be from

God. He affirms that God would not make any communications to men; and if he did, that they would not be such communications as are contained in our present Scriptures. But the question arises, why is it inconsistent or improbable that God should make such a revelation? It is not, surely, inconsistent with his generous and condescending nature, nor with his promises, nor with his revealed purposes, nor with his manner of intercourse with his creatures, nor with their necessities, nor desires, nor hopes; but in the highest degree harmonizes with them all. If we are accountable beings, destined to a future life of rewards and punishments, and God is the mild, affectionate, pitiful, condescending, sympathizing Being he is represented to be,—if it is of infinite moment that we should be informed of our condition and danger, of the provision for our escape, and of the method of deliverance,—we should expect that it would be communicated to us. If we are to live for ever, it is nothing improbable that God should reveal it to us. If there is a difference between sin and holiness, and a way for us to escape from the fruits of sin, and to enjoy the fruits of holiness, it is not inconsistent with the character of God, that he should make this known to us. Why is it any more improbable or inconsistent, than that a parent should warn his child of approaching evil, and point out to him a way of escape?

Neither is it inconsistent with his character, nor improbable, that God should communicate with us in the manner in which he has done. Indeed, we cannot take exceptions at any one manner, as if that were the only way in which he had revealed himself. He has used many ways. He has sent spiritual messengers from above. He has spoken in an audible voice, from the midst of clouds, and tempest, and fire. He has written upon tablets of stone, and man has seen his writing. He has changed the course of nature, healed the sick without means, given sight to the blind and hearing to the deaf, stopped the sun in his course, raised the dead from corruption, kindled sacrifices by fire from heaven, opened the mouth of the earth to consume the ungodly, and preserved his people, between the watery walls of the Red Sea, in the den of lions, and in the scorching furnace. He has spoken in words, and by emblems; directly, through angels, and by inspired men. He has assumed our flesh, walked among men, conversed, ate, drank, suffered and died, and risen again to his throne in



heaven. He has used every mode of communication with men. If one of them does not satisfy the infidel, let him judge the revelation by any other.

But it is chiefly the matter of the revelation which the infidel calls in question, denying that God has made a revelation to man, on account of the character of the things revealed. Passing over the mass of all that is glorious and divine, harmonious with the most perfect character, and indicative of the most amiable and benevolent spirit, he selects a command here, and an act there, which, in his judgment, savors of cruelty, or injustice, or a want of dignity, and on the ground of these inexplicable passages, passes sentence of condemnation on the whole. Paine, in his *Age of Reason*, finds fault with the history of the Israelites and the conquest of Canaan, from the beginning to the end, the imprecations in the psalms, the acts of Elisha and other prophets, the miraculous conception of Christ, with the representation of the Holy Spirit under the form of a dove, with the character of many of the miracles, and with many of the remarks of our Saviour. But it is generally in the tone of ridicule, rather than of argument. He began at the wrong point to disprove Christianity. He should have demolished by fair argument the Christian Scriptures. He should have shown that they are an imposture. He should have proved from ecclesiastical or other history that Christ never lived, that he never was regarded as the founder of a new era, that he never performed the mighty works ascribed to him, that he never instituted the ordinances, which remain in the church as standing memorials of his incarnation, sufferings and death, that the Scriptures are not and cannot be inspired records, and that there could not be a communication from God to men. But he does not use such argument. He laughs at the Scriptures, because some things are too high for his blind reason. He attempts to cast doubts upon their credibility, because they contain some things which he cannot comprehend; as if human reason were so vast, that it could be expected to understand all God's acts and the reasons of them;—or, as if the principles of God's administration were so limited as not to exceed the grasp of the most narrow and perverted understanding; or as if, under certain circumstances, such and such things could not be, though God, who is omnipotent, assures us that they are so. But these four things, infidels have never, by fair argument, attempted to show,—

1. That there could not be a God. 2. That he could not make any communication of a revelation to men. 3. That in the event of his making such a communication, it could not be of the kind which we possess. 4. That the exhibition of God's infinite character and eternal plan of administration could not involve any act or principle beyond the grasp of finite intelligence. At fault on all these points, as, from the nature of the case, they must ever be, it seems to us that they have not disproved the fact of a divine revelation, nor cast any reasonable doubt upon its consistency or its credibility.

The remaining point in the creed of infidelity is, that man has no soul, but a material and perishable one, and consequently that we are not destined to immortality. The beasts live, and eat, and drink, and nothing remains of them. So, in the creed of the infidel, man lives, and eats, and drinks, and perishes. No intelligent spirit remains, conscious and active. There is no enjoyment, or suffering, or capacity, beyond the present life. Man, created in the image of his Maker, and a little lower than the angels, the infidel degrades to a rank a little above that of the brutes that perish. But if the soul be only a result of the peculiar organization of matter, as the materialist maintains, if it be inherent in the particles of our bodies, it ought to be more dependent on matter than we see it to be. When the body attains to its highest perfection, the soul should have attained to the same; and the decay of the one should be associated uniformly with the decay of the other; but we know that this is not the fact. The mind often continues not only in its strength, but in its gradual advancement, long after the body has passed its zenith of perfection, and turned in its progress towards decay. If the soul were material, it ought, in all cases, to decay with the weakness and sickness of the body. This should be as constant as any of the laws of matter. But often, as the body, wasted and worn down by disease, grows weaker and weaker, the soul grows brighter and brighter; and at last, with the bursting of the bonds of mortality, soars upward, like the strong eagle, confident that it is about to take its place before the throne of God. If the soul be material, then, as Dr. Brown remarks, it has an upper and an under side, a right and a left; it has lines and angles, or curves, and diameters, and radii; it has extension, and bulk, and density, and every other property of surfaces or solids. Or if, to meet this

statement, which perhaps is not quite fair, it be re-affirmed that the soul is not matter, but a result of the particular organization of matter, yet so as to be material, where is the infidel who can assure us that the matter composing the body may not chance hereafter to be re-organized in such a manner as to recal the soul once resident in its particles, and under such circumstances, that it shall live for ever?

Further, if the soul of man were of the same nature and quality with the instinct of the brutes, it would correspond in its developments. The brute desires nothing above the demands of his body. The soul of man has imperishable desires for things above the wants of the body. The brute can be cultivated to a certain extent, and never rises above that limit. The soul of man goes on, in its progress, from point to point, no limit having yet been set to its advancement. The brute is incapable of emotions relating to moral subjects. He knows nothing of moral distinctions. Man's chief glory is in his capacity as an accountable agent. The brute sees the face of the earth covered with food. Man is capable of viewing it clothed in a higher glory, enshrouded, and enveloped, and impregnated with the presence of God. If the soul were material, he that kills the body would also kill the soul. But there is something which man cannot touch. How striking, to this point, is that passage,—a classic text in disproof of infidelity,—“Fear not them which kill the body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.” Man, then, can only destroy the body. There is something beyond, over which God has power, but over which man has no power,—a proof that the soul is immaterial; beyond the reach of the weapons of death,—a proof that it can neither be pierced, nor crushed, nor stunned, whatever be done to the body. Let the infidel, if he can, show how, when a particular organization of matter is pierced, or crushed, or stunned, or broken in a mortar, or consumed in the fire, and turned to ashes, and scattered on the winds, that which is the result of that particular organization of matter, rests unharmed. Can that be a material result, which is not in the least degree affected by the accidents happening to the material cause in which it resides? If the body is, in any manner, the cause of the soul, when the cause ceases, must not the effect cease?

But still, says the sacred record, "Fear him which after he hath killed, hath power to cast into hell."

It will be easily seen how infidelity associates with the materiality of the soul the doctrine that it is not destined to immortality. He who believes the soul to be only a part of the material system, may easily suppose that the demolition of the one necessarily involves the demolition of the other. But as the infidel has not shown satisfactorily that the soul is immaterial, and cannot be, in the nature of things, otherwise, so also he has not shown that the soul is not and cannot be immortal. If it be allowed, that the soul of man is not material, but spiritual, then it can be made clear, in the manner of Bishop Butler, that it may survive all the accidents of matter. But the proofs on this point, the infidel has never fairly considered, nor refuted. If the soul be spiritual, then the matter composing the body is no part of it. It is independent of it. Its existence may continue and its cultivation may proceed without it, as truly as with it. If the body is no part of the spiritual soul, then the decay of the body is no more likely to destroy the soul, than the decay of any other extraneous matter. The decay of the body may affect it no more than the decay of a tree in the forest. It is certain that every part of the body which is not vital may be taken away, without affecting the soul. The presumption is that the taking away of the whole would not affect it. One half of the body may become insensible, as in palsies; while the soul is still vigorous as ever. The presumption is, that if the other half of the body should become insensible, the soul might remain uninjured. We have seen that there is nothing in sickness or pain capable of destroying the soul. But the pains of dissolution, which are, in many cases, much less than the pains which happen to us in our life-time, it would seem, should have no power to destroy it. It cannot be shown that there is any thing in the act of dying that should cut off the existence of the spirit in man. It cannot be shown that there is any thing after death that should do it. But on the contrary, the analogy of nature, as Butler has fully shown, is suited to awaken in us the strongest expectation of a resurrection of the body, and the return of the soul to dwell in it, in higher life and beauty. The trees put on, every year, the appearance of death. They drop their verdant covering, and stretch their naked arms to the cold winds. But the life in the root



again drives up the sap to the branches, and clothes them afresh in vernal beauty. The tulip sends up its gaudy flower to flaunt awhile in the breeze and sunshine, and then to wither and fall. You may take its unsightly bulb from the ground. You may toss it in your hands, or push it with your feet, or bury it in the sand, as a thing of no worth. But at the appointed season, its life will again burst forth, and the brilliant color of its blossom will again be admired. The worm, having crept on the earth among leaves and dust, a short and grovelling life, like man's, at length spins itself a sepulchre, and is forgotten. But in a few days, the chrysalis opens, and the ensepulchred worm becomes a brilliant insect, scorning the earth on which it once crawled, and soaring heavenwards, as if in its natural element. And why may not man, after the analogy of nature, having lain silent for a while in the grave, spring forth to life, and light, and joy, and beauty? Can the infidel show it to be impossible, or unlikely, or absurd? How can he show it to be so?

As we turn from the mists of infidelity, how glorious is the light of the gospel,—revealing a balm for our woes, peace in trouble, a refuge in danger, forgiveness to our sins, a Mediator, and a mansion in heaven! How sweet is the revelation of the Lamb slain for our sins, the kind invitations of mercy, the privilege of prayer to a present God, the assurance of Christ's intercessions, and of an immortality of bliss! We come back from the consideration of infidelity, as children that had wandered into a dark wilderness, to find again the light and warmth of a father's house, the food of a father's table, to be clasped again to a father's bosom. We feel that we have a corner-stone for our hopes and our faith, and life has charms again. We exclaim,

“Hail, glorious gospel, heavenly light, whereby  
We live with comfort, and with comfort die.”

We must not weary our readers, however, with a discussion, of which only a small part claims a near affinity with the work named at the head of the article. The *Analogy* occupies only about half of the present volume. The remaining 300 pages contain fifteen sermons, selected and printed by bishop Butler in 1726, six occasional sermons, his charge to the clergy of Durham, and correspondence with Dr. Samuel Clarke respecting his defence of the being and attributes of God. This

correspondence took place while Butler was a student in theology, at the age of 21 years; and "by the sagacity and depth of thought displayed in it," excited Dr. Clarke's especial attention and regard. The sermons are in the peculiar manner of the Analogy. Every one who is familiar with the latter will recognize at once the close reasoning, the profound thought, the independent manner, the strong and stately, though sometimes involved and intricate, style, the dignified self-reliance of a man sure that he rests on an immovable foundation,—all which re-appear on almost every page. The whole are too well known to need description. Most of them are occupied in a discussion of propositions, demanding the utmost attention of the reader. They are, on some accounts, more worthy of the name of ethical treatises, than sermons, and they have exerted an important influence on our systems of moral philosophy.

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#### ARTICLE IV.

##### ON RESENTMENT.

ANALYSIS OF A SERMON OF BISHOP BUTLER.

BY THE EDITOR.

THIS sermon of Bishop Butler furnishes a good illustration of his general method. It is founded on Matt. 5: 43, 44,—  
"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." Since perfect goodness in the Deity is the principle from whence the universe was brought into being, and by which it is preserved; and since general benevolence is the great law of the whole moral creation, it is a question which immediately occurs, *Why had man implanted in him a principle which appears the direct contrary to benevolence?* The question is not, Why we were not made more perfect creatures, or placed in better circumstances, so as to have no

need of such a passion as resentment?—but, taking human nature as we find it, Why was such a passion given us? The persons who laid down for a rule,—‘Thou shalt love thy neighbor, and hate thine enemy,’—made short work with his matter. They did not, it seems, perceive any thing to be disapproved in hatred more than in good-will; and according to their system of morals, our enemy was the proper natural object of one of these passions as our neighbor was of the other of them.

But this cannot be satisfactory; because hatred, malice and revenge are directly contrary to the religion we profess, and to the nature and reason of the thing itself. Therefore since no passion God hath endued us with can be in itself evil, and yet since men frequently indulge a passion in such ways and degrees that at length it becomes quite another thing from what it was originally in our nature; and those vices of malice and revenge in particular take their occasion from *the natural passion of resentment*; it will be needful to trace this up to its original that we may see,—

I. What it is in itself, as placed in our nature by its author.

II. For what ends it was placed there.

III. What are the abuses of it, in which malice and revenge consist; and which are so strongly forbidden in the text, by the direct contrary being commanded.

I. Resentment is of two kinds; hasty and sudden, and settled and deliberate. Hasty and sudden resentment is often called anger or passion, and is to be viewed as mere instinct; as much so as the disposition to close our eyes upon the apprehension of somewhat falling into them, and no more necessarily implies any degree of reason. It is occasioned by a sense of injury or contempt; or, without any real or apparent reason, or sense of injury, as distinct from hurt or pain, by mere sensation or feeling; such as often exists in infants and in the lower species of animals. It is opposition, sudden hurt, violence, which naturally excites the passion; and the real demerit or fault of him who offers that violence, or is the cause of that opposition or hurt, does not, in many cases, so much as come into thought. Settled and deliberate resentment, on the contrary, implies somewhat vicious, somewhat unreasonable as to the occasion of the passion, or immoderate as to the degree or duration of it. The reason or understanding represents to our mind some kind of injury or

injustice, on the contemplation of which the emotion is awakened. The latter, being deliberate, is sinful; the former, being an instinct implanted in our nature, is not sinful. St. Paul makes this distinction between the natural passion and sinful anger:—"Though ye be angry, sin not."

II. For what end was this passion planted in our nature? Man was made liable to this passion, that he might be better qualified to prevent, resist and defeat sudden violence or opposition, considered merely as such, without regard to the demerit of the author of them. It stands in our nature for self-defence. In uncultivated parts of the world, where no regular governments are formed, cases frequently happen, in which there is no time for consideration, and yet to be passive is certain destruction. In these, sudden resistance is the only security.

A certain feeling of deliberate anger or resentment, often arises from the principles implanted in our nature, which is not sinful, because it is without malice or selfishness. It is plainly connected with a sense of virtue or vice, as moral good or evil.\* As when we read any tale of villany or baseness, we are immediately conscious of a feeling of indignation, and of somewhat of a desire that it should be punished. This feeling of resentment against vice or wickedness is one of the common bonds by which society is held together; a fellow-feeling, which each individual has in behalf of the whole species, as well as of himself.

Besides, it is necessary for the very subsistence of the world, that injury, injustice and cruelty should be punished. But compassion, which is so natural to mankind, would render the execution of justice exceedingly difficult. Suppose, for example, a person guilty of murder, or any other

\* The term *anger* has become so fixed in our language to indicate a guilty passion, that we find it hard to divest ourselves of this notion; and, of course, we shrink, at first, from a defence of any feeling under that title. The term, however, when used in the sense of *extreme disapprobation* or *abhorrence*, without any admixture of malice or selfishness, describes the emotion aimed at by Butler, and capable of the defence which he claims for it. It was used in this latter sense by the translators of our version of the New Testament, in respect to our Saviour (Mark 3: 5),—"And when he had looked round about on them with *anger* (ὀργῇ), being grieved for the hardness of their hearts, etc." The Greek word ὀργή (*anger*) is employed in numerous passages in the New Testament, in precisely the same sense, where it is translated in our version by the word *wrath*, especially as applied to God—and indicating, not a sinful emotion, but only strong disapproval; yet, in this latter case, involving the implicit idea of a future exhibition of that wrath, in the infliction of vengeance, e. g. John 3: 36—"He that believeth not the Son shall not see life; but *the wrath of God abideth on him.*"



cruelty, and that mankind had naturally no indignation against such wickedness and the authors of it; but that every body was affected towards such a criminal in the same way as towards an innocent man. Compassion would render the execution of justice exceedingly painful and difficult, and would often quite prevent it. Indignation against vice and wickedness is, therefore, a balance to that weakness of pity, and also to any thing else, which would prevent the necessary methods of severity.

Moreover, men are plainly restrained from injuring their fellow-creatures by fear of their resentment; and it is very happy that they are so, where they would not be restrained by a principle of virtue. The cool consideration of reason, that the peace and security of society require that examples of justice should be made, might indeed procure laws to be enacted and sentence passed. But it is not, for the most part, that cool reflection of the injured person, that brings the offender to justice; but the feeling of indignation,—wickedly cherished and protracted, indeed,—yet, in the wisdom of God, working good for the well-being of society.

III. The abuses of anger. The first is passion, to which some men are liable, as others are to epilepsy, or any sudden disorder. It seizes them upon the least occasion, and often without any occasion at all; making them every day liable to run into the most extravagant outbreaks.

A second, and equally guilty, abuse of the principle is peevishness. These two forms take root in minds of a different make, but they are essentially the same thing. That which, in a more feeble temper is peevishness, and languidly discharges itself upon every thing which comes in its way, in a temper of greater force becomes rage and fury. In the one, the humor discharges itself at once; in the other, it is perpetually discharging. How much they are to be pitied, who are obliged to stand in the way of, and to serve as a supply to it!

With respect to deliberate resentment, the chief instances of abuse are, when, from partiality to ourselves, we imagine an injury done us, when there is none; when this partiality represents it to us greater than it really is; when we fall into that extravagant and monstrous kind of resentment towards one who has innocently been the occasion of evil to us, that is, resentment upon account of pain or inconvenience without

injury ; which is the same absurdity as settled anger at a thing that is inanimate ; when the indignation against injury and injustice rises too high, and is beyond proportion to the particular ill action it is exercised upon ; or lastly, where pain or harm of any kind is inflicted merely in consequence of, and to gratify that resentment, though naturally raised.

This abuse of resentment is accompanied by a great mixture of pride, manifesting itself in a certain resolute bent of mind not to be set right, though it be ever so plain that there is no reason for the displeasure, but that it was raised merely by error or misunderstanding.

Two reflections arise out of the subject. 1. Vice is of ill-desert, and must finally be punished. It need not be disputed whether virtue be founded in the nature of things ; for every man carries about in him a principle, which immediately awakens a feeling of indignation, upon seeing instances of villany or baseness, and therefore he cannot commit the same without being self-condemned.

2. We should learn to be cautious, lest we charge God foolishly, by ascribing that to him, or to the nature he has given us, which is owing wholly to our own abuse of it. Human nature, in itself, should be considered as sacred ; for in the image of God, made he man. That passion, from which men take occasion to run into the dreadful vices of malice and revenge,—as implanted in our nature by God, is not only innocent, but a generous movement of the mind. It is only indignation against injury and wickedness,—against the only deformity in the creation, and the only reasonable object of abhorrence and dislike. That which is hateful is not of God's implantation, but of human depravity's guilty invention and superaddition.

## ARTICLE V.

## APOSTOLIC BAPTISM.

*Facts and Evidences on the Subjects and Mode of Christian Baptism.* By C. TAYLOR, Editor of Calmet's Dictionary of the Bible. With thirteen Engravings.

THE work, the title of which we have placed at the head of this article, is one of the most elaborate essays on the questions in dispute between Baptists and Pædobaptists, that we have seen for some time. It is an earnest and systematic attempt to prove the incorrectness of the views entertained on these questions by Baptists, and the correctness of those held by their opponents. If the author has not accomplished all that he intended, it certainly is neither for want of a will nor for want of pains. With unwearied diligence he has collected a mass of facts, some of them having a real and others an apparent relation to the subject discussed; and with no inconsiderable ingenuity he has so arranged and connected them, as to present to the mind of the unreflecting reader the appearance of sound reasoning and substantial proof. To render the illusion more complete, he has, where facts were wanting, artfully introduced suppositions and conjectures; frequently, also, intermingling them with facts in such a manner as to give a false coloring to the whole, and announcing them with an air of positiveness, which is calculated to mislead the unwary, but which may result either from sincere, intelligent conviction, or from obstinate, determined dogmatism.

It is proper here to remark, that the work is not presented to the American public in its original dress. In the "Introductory Notice," we are informed that it was published in England nearly thirty years ago, in the form of letters addressed to a deacon of a Baptist church; and that when it was proposed to republish the work in New York, it was thought best "to remodel it,—neither to change Mr. Taylor's diction, nor to alter his arguments; nor to omit his facts and evidences; nor to interpolate any additional matter,—but merely to condense his labors, to cancel his frequent repetitions and

redundancies, and to reduce the confused mode in which the subjects are (were) commingled and severed, into method, according to the general topics."

In reading this work, the thought has repeatedly occurred to us, that there is a striking correspondence between the modes in which the advocates of different errors strive to support them. The question, how such a correspondence should exist, even when the errors have apparently no affinity with each other, we will not at present discuss; but of its real existence, the work before us furnishes many proofs and illustrations. The various fallacious modes of reasoning which distinguish the Unitarian, the Universalist, the Romanist, all find their counterpart here. The Universalist appeals to parental feeling in support of his doctrine; and so does the Pædobaptist. The Unitarian denounces the Calvinist as bigoted and sectarian, and says, "If I believe myself to possess faith, that is enough to authorize Christians of other communions to receive me to the table of the Lord;" and the Pædobaptist takes the same ground and pursues the same course in regard to baptism. The Pædobaptist maintains the right of the church to vary within certain limits, the mode of baptism; and the Roman Catholic carries out the principle, claiming for the church sovereign power over positive institutions generally. And in the work before us, most of the arguments used by the author to sustain his views, may be applied with equal propriety to the vindication of other forms of error. Various instances of this kind will present themselves as we proceed.

In the "Introductory Notice," two statements are made with no inconsiderable degree of parade. The first of these is, that no regular reply has ever been made to the work; and the second, that it was prepared by the editor of Calmet's Dictionary. The writer of that "Notice" would have done well to remember that it does not follow from a book's remaining unanswered, that it is therefore unanswerable; and that the 19th century is a period too late in the history of the world, for the successful substitution of names in the place of arguments. It appears, however, from his own statement, that the work was noticed by one Baptist periodical in England, at least; but that notice, being somewhat brief, appears to have been regarded as unworthy the name of an answer. Perhaps some may think that no other answer was needed.



People will differ in opinion about such matters ; and it is no uncommon thing for the author of a work, and the reader, to form very different opinions of its merits.

On page 14, the author says, "If any one should examine these pages with a view to their confutation, as they contain only 'facts and evidences,' the facts should be met with opposite facts, and these evidences, by contrary evidences. For it is perfectly absurd to discuss any question argumentatively, till all the facts and evidences on which it rests are before us." This is a very singular position for a professed lover of truth to take. Must we then be forbidden to examine the accuracy of his statements of facts, and the true bearing of his evidences? Are we bound to bring forward all the evidence we can on our side of the question, before we can be allowed to show the inconclusiveness of any particular train of reasoning on the opposite side? Surely we may, if we choose, forego entirely the privilege of adducing facts and evidences on our own side of the question, and rest our case wholly on the proof resulting from facts furnished by our opponent. It would not, in general, be wise so to do, it is true ; but where is the ground for asserting that it would, in all cases, be "absurd" or even injudicious? In the investigation of questions like the one discussed in this work, one of the most important parts of the process is the ascertaining of the true relations and bearings of the facts adduced. Facts may be so combined and colored as to give an air of plausibility to inferences which are, in reality, very far from being warranted by those facts. Such we believe to be the case in the work before us. Waiving the question, whether all his statements are substantiated by sufficient evidence, we think it can be easily shown, that many of the facts which he adduces have no legitimate bearing on the questions discussed ; and that many others, when fairly considered, would lead to a very different conclusion from that which he has drawn from them. We can do little more, in the narrow limits assigned to a review, than refer to a few of the instances which might be adduced to substantiate our position.

In reasoning from the text, "Suffer little children to come unto me," etc., Mr. Taylor charges Baptists with disobeying that command. To this charge we plead, not guilty. The children mentioned in connection with that text were not brought to Christ that he might baptize them, but "that he

might put his hands on them, and pray." It does not appear that they were baptized either by Christ or his apostles. Baptist Christians acknowledge the obligation, and the privilege, of bringing their offspring to the merciful Saviour for a similar purpose now. They rejoice that he ever liveth to make intercession for them; and they bring their children in the arms of faith and love, to plead that they may share in the blessings connected with that intercession. But they do not see how the fact that infants were brought to Christ for one purpose, proves that they ought to be brought for another; or how the fact that Christ did *not* baptize those infants proves that infants ought to be baptized now.

The author of this work dwells at some length on the testimony of Origen, that "the church received from the apostles an injunction to confer baptism on infants;" and appears to consider this, in connection with the silence of Tertullian, an opposer of infant baptism, respecting apostolic direction, as conclusive evidence on the subject. Connected with this reasoning, he has a chronological and genealogical table, showing who were some of Origen's contemporaries, and what means he possessed of obtaining correct information respecting apostolic practice. The great object of the whole is to make it appear that Origen must have known the practice of the apostles in relation to baptism. It must be confessed that the array of names and figures is quite imposing; and that the reasoning, at first view, appears by no means destitute of plausibility. But when we consider the general belief of the learned, that, in consequence of the great talents and high character of Origen, his genuine works were interpolated in order to forge his sanction to the sentiments of the interpolator; and when we consider too, that the advocates of universal restoration plead his authority as confidently in favor of their doctrines as others do in favor of infant baptism, we shall perhaps be led to question whether this testimony deserves any great degree of credit. Add to this the fact that testimony, nearly, if not quite, as ancient, exists in favor of infant communion; and that whatever historical evidence there is against infant baptism has come to us through a church whose interest it was to destroy such evidence, and whose character was so corrupt that conscience would present but a feeble obstacle to such destruction, and we shall see still farther reason for withholding our confidence.

No inconsiderable labor is expended in showing the distinction between the Greek words *οἶκος* and *οἰκία*. From the 28th page onward to the 49th, this is the principal point discussed. All this, we think, is labor lost. That *οἶκος* means family, and that in a family there *may* be infants, we readily admit. But that every family *must* embrace infants, and that, therefore, when a family was baptized, infants *must* have been baptized, is a position unsupported by any evidence whatever. The substance of our author's reasoning may be given thus:—*Οἶκος* means family. Agreed. In a family there may be infants. True. Therefore, in the families mentioned in the New Testament there *must* have been infants. Was there ever a more palpable *non sequitur* than this?

But this is not all. He tells us that the word *all*, when applied to a family, means that it was a large, a *numerous* family. He therefore concludes that the family of the jailer, mentioned in Acts 16, was a numerous one, and must, therefore, have contained infants. But we will follow him a little farther. "Now is it probable," says he, "that Crispus should have a *numerous* family, that Cornelius should have a *very numerous* family, and that the jailer should have a numerous family, but no young children in one of them, although the word expressly signifies young children? The families are spoken of as being baptized; no exceptions are marked; and the most numerous of all was *baptized by the Holy Ghost*, as well as afterwards with water." p. 51. The closing statement in this passage unfortunately overthrows the whole of the preceding reasoning. For, according to his own declaration, the members of that family, which was the most numerous of all, were all old enough to be baptized with the Holy Ghost. And no Baptist would object to regarding such individuals, as suitable candidates for baptism. Indeed, the apostle rests the question of the propriety of baptizing them, not on the fact that their parents were believers (as, according to Mr. T.'s views, it would seem that he ought), but on the fact that they had themselves received the Holy Ghost. We well recollect hearing a Baptist minister say, at the baptism of a very youthful convert, "There is one kind of infant baptism that I do believe in; the baptism of infant believers." And, notwithstanding all that our author has said on the subject, we do

not find the slightest evidence, that any besides believers were baptized in any one of the cases mentioned. Of the jailer we are expressly told, that "he rejoiced, believing in God with all his house," or, according to Mr. Taylor, "all his numerous family." It appears, therefore, that his family was just such a one as Baptist ministers at the present day would feel it to be their duty to baptize.

But it is asserted that the burden of proof in respect to the existence of infants in those families rests on the Baptists. Is it so? We think not. Baptism is a positive institution. The obligation to practise it, therefore, depends on the sanction of Scripture, and goes no farther than that does. Presumptions and conjectures have no place here. In this, as in every other positive institution, the failure to establish the affirmative proves the negative. All admit that believers ought to be baptized. Does the obligation extend to others? —is the question in dispute. Does not the burden of proof, then, manifestly rest on those who maintain the affirmative, just as much as it does on Papists, when they urge the obligation to practise infant communion or auricular confession? The cases are parallel; and he who would throw the burden of proof on the affirmative in one case, and on the negative in the other, is far from showing a disposition to meet the question fairly.

On page 53, we find the following statement:—"We have this evidence on the subject:—Four Christian families, recorded as baptized; that of Cornelius, of Lydia, of the jailer, and of Stephanas; two Christian families, not noticed as baptized, that of Crispus and of Onesiphorus; two Christian families, mentioned neither as families nor baptized, that of Aristobulus and of Narcissus. Eight Christian families, and therefore baptized!" Perhaps it may be difficult, when we recollect the way in which these several families are mentioned in Scripture, to restrain a smile at seeing them all brought forward to support infant baptism. But our author gravely claims the whole of them as cases in which families, and therefore infants, were baptized. He urges the improbability of the supposition that eight families could be taken at random, without finding infants in any of them. To this we reply, very true; in eight families, taken at random, there probably would be infants; but where is the proof that these families were taken at random? If our author's doctrine is



correct, perhaps they were. If Baptist views are correct, they certainly were not, any more than believing families in Baptist churches at the present day are families taken at random. Let Mr. T. take for granted the very thing to be proved, and he can make out his proof very well. And this, though artfully concealed, is what he has done. It is a complete *petitio principii*. By the same mode of reasoning we can prove that many of the six hundred and fifty-five members of the British House of Commons are, in all probability, paupers. For about one-ninth of the population of the British Isles are paupers, and, therefore, in six hundred and fifty-five families, taken at random, several paupers would probably be found. But who does not see that to reason thus would be utterly absurd; and that the very first step in any such investigation is, to see whether the cases were taken at random or not?

In some parts of the discussion respecting these eight families, our author manifests a considerable degree of ingenuity. We will quote one instance, showing the manner in which he puts his own words into the mouth of the apostle Paul. We think it far more creditable to his ingenuity, than to his fairness. If, in this case, the apostle means all that Mr. Taylor says he means, it will, indeed, make out quite a strong case in favor of infant baptism.

“By the apostle’s reproof of a *party spirit* among the Corinthians, we learn, incidentally and unexpectedly, the baptism of the family of Stephanas. The apostle was not discussing the subject of baptism, but was intent on suppressing party. Having censured this disposition, he takes occasion to thank God that *his party*, the Paulists, was so few! For how many did it consist of in the Corinthian church? Only two, Crispus and Gaius. 1 Cor. 1: 14—16. ‘*I thank God that I baptized none of you, Corinthian church members, except Crispus and Gaius; lest any should say that I had baptized in my own name, and so had formed a party among your church. However, I did baptize also the family of Stephanas; but they are out of the question, as they cannot support any party. Besides, or, as to the rest of baptized families, I do not recollect that I baptized any other family; but if I did, they also are out of the question, since they also cannot support any party in the church.*’” pp. 55, 56.

Mr. Taylor labors hard to show the irrelevancy of the arguments which have been adduced to prove that in the families of Lydia, the jailer, and Stephanas, there were no infants. The jailer’s case he disposes of summarily, by saying that his family might have rejoiced in God, and yet have

been composed of children no older than those who rejoiced in the temple, crying, "Hosanna to the Son of David;" and whom our Lord compared to "babes and sucklings." As this leaves the argument in favor of believers' baptism untouched, it has nothing to do with the question, and therefore needs no refutation. The question is not, how old the jailer's children were? but, whether they were believers or not? Mr. Taylor is very much inclined to represent Baptists as allowing baptism to none but adults. Every one who is acquainted with their sentiments knows that this is a misrepresentation; and that they regard all believers, whatever may be their age, as proper subjects, and the only proper subjects, for baptism.

In the case of Lydia, Mr. T. maintains that the brethren whom Paul and Silas "saw and comforted," were not the sons of Lydia, but Philippians, who were at the house at that time. Why this was done in the house of Lydia rather than elsewhere, he does not inform us. He thinks that if the sons of Lydia had been adults, she would have said, "Come into *our* house," rather than, "into *my* house." As the house belonged to her, and not to her children, whether young or old, we do not suppose that many will regard this argument as very convincing.

In regard to the case of Stephanas, he says, "Scripture says that his family was baptized; I therefore believe that fact. Scripture says nothing of the baptism of his household; I therefore do not believe it." Yet, in reasoning on 1 Cor. 16: 15, he insists that it was his household, *οἰκία*, in distinction from his family, that "addicted themselves to the ministry of the saints." Were these Christians, then, who were so active in the service of Christ, unbaptized, unconnected with the church? Does Mr. T. believe this? If he does not, how *can* he sincerely use the language above-mentioned? But perhaps he means that they were not baptized as a part of Stephanas's family, or on the ground of his faith. If so, we fully agree with him. But then, what has their case to do with the question under discussion?

Allowing all the distinction between household and family which our author claims, still we apprehend it does not do away the evidence, that the family of Stephanas were believers. The family, *οἶκος*, was included in the household, *οἰκία*; and therefore would seem to have been among the

number of those who are said to have "addicted themselves to the ministry of the saints." We are willing to leave it to the candid reader, whether this is not altogether a more probable supposition, than that which confines the service to the household, exclusive of the family.

The families of Crispus and of Onesiphorus, of Aristobulus and of Narcissus, are mentioned as baptized, because they are alluded to in Scripture as Christian families. Had we met with this statement by itself, we should have been inclined to attribute it to some Baptist, who, in his zeal for the cause of truth, had assumed somewhat more than facts would fully warrant. "Christian families, and, therefore, baptized!" Good, sound Baptist doctrine! The fact, that the members of these families were all Christians, and, therefore, baptized, accounts very well for their being thus mentioned, while so many individual believers are mentioned in Scripture without any allusion to their families. Nor is this all. If these four families were all believers, it affords a strong presumption that *all* the baptized families mentioned in Scripture were so, likewise.

Before leaving the subject of family baptism, we will advert, for a moment, to a passage which is quoted from one of Mr. Taylor's pamphlets, by the author of the "Introductory Notice," and in which we find the following statement. "*If our translators had employed the term, family, instead of the words, house and household, the sect of Baptists never would have existed.*" We have already mentioned Mr. T.'s demand, that his "facts should be met by opposing facts." If all his *facts* are of such a character as the one here stated, we think it cannot be a very difficult task to meet them in the manner required. As "opposing facts," then, we state, that many individuals have been led to embrace Baptist sentiments by perusing the Greek Testament alone; and that it is well known, that those sentiments have been advocated by distinguished men in France, Germany, etc., who, of course, cannot be supposed to have derived their views from the English translation of the Bible.

On the 84th page of the work before us, we find it asserted, that "John the Baptist baptized infants." And what is the evidence in support of this assertion? A tradition, preserved by a sect in Syria, called Sabians,—a sect not even bearing the Christian name,—transmitted, according to them, through

eighteen centuries. If such evidence as this is to be regarded as satisfactory, Rome may support almost any of her dogmas. This assertion is not, however, more strange than one which we find in another part of the book: "On all who came to Jordan, John conferred baptism." When the Pharisees and Sadducees came to John's baptism, he said to them, "O, generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." Was not this declaring to them, that until they did bring forth fruits meet for repentance, they were not fit candidates for baptism? Did he not teach the same, in saying, "I indeed baptize you with water, unto repentance?" Surely, these directions and declarations are very far from implying, that he was ready to baptize all who came to him, whatever might be their characters.

In reasoning on the church-membership of children, Mr. Taylor lays much stress on the application of the terms, *ἅγιος*, holy, and *πιστός*, faithful, to them; the former in 1 Cor. 7: 14, the latter in Titus 1: 6. He asserts, that these terms are applied to church members only; and that, therefore, the children to whom they were thus applied, must have been church members. But let any candid reader compare these two passages with the others containing the same words, and he cannot fail to see the difference, and to perceive the consequent fallacy in the reasoning on these texts. Our translators perceived the difference, and accordingly translated *ἅγιος*, holy, in this case, and saints, in most others; *πιστός*, faithful, in this case, and believers in most others.

In arguing on Titus 1: 6, he finds some trouble in the fact that the children spoken of are supposed to be of such an age, that they may be accused of riot and unruliness. To obviate this difficulty, he has recourse to the following statement:—

"Some inconsiderate mind may insist, 'those children must be adults, for they are supposed to be accusable of riot and unruliness.' But in that case, the official character of the parent is made to depend on the established character of his children; and this publicly known and notorious, before their father can enter on his office. Supposing then his children to be born when he is about thirty years of age, and their characters to be civilly and ecclesiastically fixed at the same time of life, their father must be sixty years old before he can possess this qualification for a bishop. What services could churches expect from their bishops, every one aged sixty at his entrance on office? Is this consistent with the other facts?"



It is not difficult to see that all this is wholly irrelevant; and that the objections here urged are, in fact, objections to the Scripture statement, rather than to the inference which Baptists draw from that statement. There the passage stands, "not accused of riot or unruly;" and there it will stand, however much he may labor to prove that it ought to be different. Nor can it be urged that a different translation of the passage is necessary to give the true meaning; for the Greek ἀνυπότακτα, unruly, can be made to refer to no other word in the sentence but τέκνα, children.

But there is really no difficulty at all in the case. It does not seem to require a very large share of common sense, to see that the apostle was speaking of the character which a bishop's children should sustain, not insisting that he must have children. He tells Titus that a bishop, if he has children, should set an example of good family government. Did we not know to what an extent prejudice is capable of blinding the mind, we should think it impossible for any one sincerely to maintain that this passage has any relation to baptism.

Nearly all the arguments in this book, in favor of infant baptism, might be urged with equal effect in favor of infant communion. The analogy between the passover and the Lord's Supper will go as far to sustain the latter, as that between circumcision and baptism will, to sustain the former. The same, in substance, may be said of the argument from the generous spirit of Christianity, and also of that from tradition. It is remarkable, too, that all his traditions refer to periods after the church became imbued with the spirit of popery. Indeed, there is not one that can be traced back to the pure days of the church. Origen is the earliest of his authorities; and every one who is acquainted with ecclesiastical history knows his errors both in doctrine and in practice.

In the second part of the work, the mode of baptism is discussed. After some general remarks on the importance of truth, the author goes on to complain of the use of the term, *immersion*, strongly intimating that Baptists use it in preference to plunging, because it would better sustain their cause. If he did not know that Baptists, so far as their practice in relation to the ordinance in question is concerned, use these two terms as synonymous, he certainly was not very well acquainted with the views and practice of his

opponents; and if he did know it, he could not have been either candid or sincere, in making the intimation above alluded to. He then proceeds to inquire into the meaning of the Greek word βαπτίζω. We think our classical readers will be somewhat startled at his discovery that this word, in the most definite of languages, is synonymous with the following terms: "*sending down, coming, giving, falling, shedding, pouring, sitting or abiding, anointing, filling and sealing!*" On the plan that he has pursued, viz., considering the antecedents of an act as the same with the act itself, hundreds of other words might be made to appear as indefinite as he has represented βαπτίζω. But does any one, who knows any thing about Greek, believe that βαπτίζω has all or even half of these meanings? It is true, the author professes to be arguing directly from Scripture. So is the argument addressed to the Saviour in Matt. 4: 6, directly from Scripture; but it does not follow that because the premises are scriptural, therefore the conclusion is. Every one knows that a false conclusion may be drawn from sound premises. It is not necessary that we should maintain, that βαπτίζω always means to plunge or immerse. It is sufficient if that is its usual or customary meaning; for we are to take words in their customary meaning, unless there is something in the connection which forbids us to do so.

More than twenty pages of the work are devoted to an examination of passages quoted from various authors, containing the word βάπτω or βαπτίζω. We should weary the patience of our readers, should we refer to all the instances of misrepresentation and sophistry which we find in these pages. A few examples must suffice.—Of the passages quoted to show that βάπτω means a *partial* covering with water, nearly all have βάπτω, not βαπτίζω; and the few exceptions are cases in which the idea of being completely under water is evidently implied. We quote the following instances:

"The bladder may be dipped, βαπτίζη—but never drowned."

"Strabo mentions a lake, on the top of which bitumen floats, in which a man cannot be immersed, βαπτίζεσθαι, but is borne up by the water."

These are adduced as cases in which partial covering with water is meant. But when it is said that "the bladder may be dipped," is nothing more than a partial covering with water intended? And in the second passage quoted, does

Strabo mean to say, that a man cannot even be partially plunged in that lake? Was there ever a body of water, into which a man could go, without being, at least, partially plunged? Is not the meaning of the passage obviously this,—that the fluid sustains the man, so that he cannot sink wholly under it? We submit the question to the decision of common sense, and fearlessly abide the issue.

Even from our author's own showing, it appears that βαπτίζω generally implies an entire covering with water. And in reply to his long series of remarks about the difference between the words *dip*, *plunge*, and *overwhelm*, we will only say that if our opponents will show us any way besides plunging (we designedly use Mr. Taylor's favorite term), in which a person can be completely covered with water without endangering his life, they will probably find us willing to admit that that act is not essential to baptism.

In an article of some length, Mr. Taylor gives a description of the Abyssinian mode of baptism. But why should he dwell so much on the practice of a church generally admitted to be one of the most corrupt of all that bear the Christian name,—a church, too, that has quite as much of Judaism as of Christianity in it? Is this the place to look for a Christian ordinance in its purity?

It is strange that an author of Mr. Taylor's pretensions to acuteness should not see the difference between compliance with a divine command, and exactly following the example of the primitive Christians. He asserts that the primitive Christians were baptized naked, and that Baptists, in order to be consistent, must follow their example. The answer is easy. Baptists immerse believers, because they are convinced that the Saviour told them to do so: they do *not* immerse persons naked, for he did not tell them to do so.

In discussing the much controverted question respecting the baptism of John, at Enon, our author sneers at Dr. Ryland's remarks upon it, and at the quotations which he has made for the sake of illustration. He very disingenuously represents Dr. R. as maintaining that Enon might be compared to the Euphrates or the Tigris, though it is manifest, on the slightest inspection, that his remarks imply no such thing. It is asserted that the question respecting Enon is one of pure geography; and it is triumphantly asked, Who has seen those mighty waters? All this appears

very plausible, if we admit his representation that, according to Baptist views, Enon must have been a vast fountain. But when we recollect that, in fact, all that is necessary for the Baptist side of the question is, that Enon should have had a supply of water sufficient for immersing several persons, and when we clear the question from the smoke in which his declamation involves it, his reasoning appears so manifestly unsound as to need no refutation. There are cases, it is well known, in which the simple statement of a proposition is the best way to show its absurdity. A little reflection will convince any unprejudiced mind that whether *πολλὰ ὕδατα* be rendered much water or many streams, there can be no evidence brought that the quantity of water there was not amply sufficient for immersion. Thus the reason which the Evangelist assigns for John's baptizing at Enon remains a strong collateral evidence in favor of the Baptist side of the question,—unimpaired by all the imposing array of words, which the author of this work has gathered around it.

Under the head of ancient testimony, Mr. Taylor makes the following assertion respecting the practice of immersion by the Greek church:—

“It is impossible to account for the ‘*corruption*’ of the church in baptizing children, unless it were an original injunction; since no mistake could occur in the language used to describe it in Scripture; for this church spoke the same language which *was* and still *is* the dialect of their country. It is not possible to perceive by what process they could ‘*corrupt*’ the gospel rite.

“Nothing is easier than to perceive by what process they varied immersion into baptism. They have done no more than take a part for the whole. This form of error is the mildest possible; whereas, if they have substituted the baptism of infants for that of men and women, *that* is the grossest possible form of error.”

In relation to this remarkable statement we ask, Is it not a matter of fact that this very corruption does exist in the Greek church in respect to the Lord's Supper? Has not that church substituted infants for men and women in that ordinance, as fully as Baptists assert that they have in the other? Nor is it difficult to see how the corruption took place. The dogma, that baptism is essential to salvation, explains the whole.

The work closes with thirteen pictorial illustrations, mostly copied from ornaments of different churches in Italy, and representing the baptism of various individuals. In respect



to them we may remark, as Dr. Nevins did respecting the church with which most of them originated, that they are "not old enough by several centuries." The dates of all are not given; but no one of the dates given is farther back than the fifth century. If Baptists should rely on such evidence as this, furnished, too, by a church so notoriously corrupt as that of Rome, they would be laughed at for their credulity. It is said, indeed, that the pictures were made by Greeks. By what Greeks? By those who practised the rite as the Greeks now practise it, or by those who had embraced the corruptions of Popery? Let common sense decide. As to the origin of these pictures, it appears that our information is wholly derived from tradition, handed down for a thousand years or more.

Finally, what need is there of all this? Has God left his commands so uncertain that we must go to ignorant, degraded Abyssinia, to Romish pictures, to every corrupt form of Christianity that can be found, in order to ascertain what the will of the Lord is, in respect to this subject? To us it seems that such a course indicates conscious weakness.

It is proper to remark that the views advanced in this work differ materially from those of many evangelical Pædobaptists. We do not believe that Pædobaptists in this country are prepared to assert that infants are believers,—that the word *holy* is applied to them in the same sense as to adults, or that affusion, connected with partial immersion, was the original mode of baptism. If they adopt this work as a fair exposition of their sentiments, and of the arguments by which they support them, we think it will be a decidedly retrograde movement from the position they now occupy.

R. A. C.

## ARTICLE VI.

## SCRIPTURAL VIEW OF PERFECTION.

BY REV. F. MASON, MISSIONARY AT TAVOY.

IN what sense is the word *perfection* used in the Bible? Is it used to designate absolute perfection or relative? Many authors have written on perfection, but none seem to have tasked themselves to answer definitely this question; as it is certain none have put it in the power of their readers to ascertain fully what the testimony of the Scriptures is on the subject. To supply this deficiency, a radical one in the investigation of any Scripture doctrine, is the leading object of the present article. We begin with the Old Testament.

There are eighteen different words, derived from nine different roots, in the Hebrew Scriptures, that are occasionally rendered by the word *perfect*, or some of its derivatives, in the received version.

Once the noun בִּינָה, *understanding*, following the verb to understand, is rendered *perfectly*:

Jer. 23: 20. "In the latter days, ye shall consider it *perfectly*." Noyes' version reads, "You shall understand it fully."

Once שְׁלוֹם, *peace*, when repeated to denote intensity, is rendered *perfect*:

Is. 26: 3. "Thou wilt keep him in *perfect* peace, whose mind is stayed on thee." It will be admitted, by every Hebrew scholar, that "great peace," or "much peace," would better convey the idea of the original.

Once אֲרִיכָה, *a long bandage, applied by a physician in order to heal a wound*, is, where used metaphorically of repairing the temple, rendered by the word *perfected*:

2 Chron. 24: 13. "And the work was *perfected* by them." Margin. "The healing went up upon the work."

Once the verb כָּיֵן, *to stand erect*, is rendered *perfect*:

Prov. 4: 18. "That shineth more and more to the *perfect* day." That is, as Gesenius remarks, "*fixed, steady day*, high noon, when the sun seems to stand still and immovable in the heavens."

Once the verb *גָּמַר*, to bring to an end, to complete, is rendered *perfect*:

Ps. 138: 8. "The Lord will *perfect* that which concerneth me." Gesenius translates the passage more literally, "God will complete for me, *i. e.*, will do all for me; will maintain my cause."

Once the Chaldee verb *גָּמַר*, cognate with the above, is rendered *perfect*:

Ezra 7: 12. "Unto Ezra the priest, a scribe of the law of the God of heaven, *perfect* peace." Margin. "To Ezra, the priest, a *perfect* scribe of the law of the God of heaven." The marginal reading is undoubtedly the most correct one; the word having reference to the skill or learning of the scribe.

The word *תְּכֵלֶה*, used but once in the Bible, is rendered *perfection*:

Job 15: 29. "Neither shall his substance continue, neither shall he prolong the *perfection* thereof upon the earth." Noyes translates the last clause, "And his possessions shall not be extended upon the earth."

Once the noun *תְּכֵלֶה*, *completion*, is rendered *perfect*:

2 Chron. 4: 21. "*Perfect* gold."

The word *תְּכֵלֶה*, found but once in the Bible, is rendered *perfection*:

Ps. 119: 96. "I have seen an end of all *perfection*: but thy commandment is exceeding broad." It is exceedingly difficult to settle with precision the signification of words in the Bible but once written; and when a controverted subject is involved, as here, the task is utterly hopeless. Thus much, however, is certain, no sober theologian will found any doctrine or duty on the uncertain signification of such words, nor reject one, when better founded, on account of the unfavorable aspect that such words may bear to it.

Once the noun *תְּכֵלֶה*, is rendered *perfect*, and twice, *perfection*:

Ps. 139: 22. "I hate them with a *perfect* hatred."

Job 11: 7. "Canst thou find out the Almighty to *perfection*?"

Job 28: 3. "He setteth an end to darkness, and searcheth out all *perfection*." Noyes translates the passage, "Man putteth an end to darkness; he searcheth to the lowest depths."

The verb *קָלַל*, is twice rendered by the word *perfect*:

Ezek. 27: 3. "They have made thy beauty *perfect*."

Ezek. 27: 4. "Thy builders have *perfected* thy beauty."

The noun *תְּכֵלֶת*, but once written in the Bible, is rendered *perfection*:

Ps. 50: 2. "Out of Zion, the *perfection* of beauty."

The adjective *תְּכֵלֶת*, is rendered once *perfection*, and three times, *perfect*:

Lam. 2: 15. "Is this the city that men call the *perfection* of beauty?"

Ezek. 27: 3. "O Tyrus, thou hast said, I am of *perfect* beauty."

Ezek. 28: 12. "King of Tyrus—full of wisdom, and *perfect* in beauty."

Ezek. 16: 14. "Thy beauty, for it was *perfect*."

As none of the preceding words are ever applied to designate the moral perfection required of man, or possessed by him, all the passages that contain them are irrelevant to our present inquiry.

The verb *תָּמַם*, to be whole, sound, safe, at peace, to complete, finish, and the like, is, when applied to things in a literal sense, rendered four times by the verb *perfect*:

Deut. 25: 15. "Thou shalt have a *perfect* and just weight, a *perfect* and a just measure."

Prov. 11: 1. "A just weight is his delight." Margin. "A *perfect* stone."

2 Chron. 8: 16. "The house of God was *perfected*."

Twice, when apparently applied to moral character, it is rendered *perfect*:

Isa. 42: 19. "Who is blind as he that is *perfect*?" Barnes translates the passage, "Who so blind as he that is perfectly instructed?" and whatever interpretation be adopted, it is quite manifest that qualified perfection must be understood.

Isa. 38: 3. "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a *perfect* heart;" that is, as the etymology and usage of the word shows, "with a whole heart." To be perfect, is to possess positive excellence, a signification which no one will contend is ever found in the word.

The words which are usually applied to moral character, and sometimes rendered *perfect*, are the verb *תָּמַם*, and its derivatives, the adjectives *תָּמִים*, and *תָּמִי*, and the noun *תָּמִיד*. The primary idea of the verb, Gesenius says, "seems to be that of closing, shutting up, or off. It signifies, he adds,



"(1) *to complete, perfect, finish;*" but is variously rendered in our version; as

Ps. 64: 6. "They *accomplish* a diligent search."

Josh. 3: 17. "Until all the people were passed *clean* over."

Josh. 5: 8. "When they had *done* circumcising all the people."

1 Kings 7: 22. "So was the work of the pillars *finished*."

Deut. 31: 30. "Spake the words of this song, until they were *ended*."

"(2) *To be finished, ended, to have an end;* as

Gen. 47: 18. "When that year was *ended*."

Ps. 102: 27. "And thy years shall have no *end*."

"(3) *To be consumed, exhausted, spent;*" as

Num. 32: 13. "Neither shall the fruit thereof *be consumed*."

Gen. 47: 18. "Our money *is spent*."

1 Kings 14: 10. "Till it *be all gone*."

"(4) *To be complete, that is, whole;*" as

1 Sam. 16: 11. "*Are here all thy children?*"

In significations allied to the above, the word is used about sixty times in the Bible; and four times it is applied to moral character; where the nature of the subject indicates that the fourth general signification, given above, is intended.

Job 22: 3. "Is it gain to him that thou makest thy ways *perfect*?" Noyes translates the passage, "Or a gain to him that thou walkest *uprightly*."

Ps. 19: 13. "Keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I *be upright*."

Ps. 18: 26. 2 Sam. 22: 26. "With an upright man thou wilt *show thyself upright*." No one will doubt, that the word ought to be rendered alike in these four passages; and our translators have rendered it *upright* in three of them, which we believe to be its true import.

The adjective כִּמְקָוָה, is, when used literally, rendered in our version, *whole, complete, full, perfect, without spot, and without blemish*; as

Prov. 1: 12. "*Whole* as those that go down to the pit."

Ezek. 15: 5. "Behold when it was *whole*."

Josh. 16: 13. "A *whole* day."

Lev. 3: 9. "*Whole* rump."

Lev. 23: 15. "Seven Sabbaths shall be *complete*."

Job 21: 23. "*Full* strength." Margin. "Very *perfection*,"

or, in the strength of his *perfection*." Noyes. "In the fulness of his prosperity."

Lev. 25 : 30. "A *full* year."

1 Sam. 14 : 41. "Give a *perfect* lot."

Lev. 22 : 21. "A free-will offering shall be *perfect*."

Num. 19 : 2. "A red heifer *without spot*."

Exod. 12 : 5. "Your lamb shall be *without blemish*."

Applied to animals, the word is rendered, as in the last example, about fifty times.

Applied to moral subjects, it is sixteen times rendered *perfect* ; as

Ps. 19 : 7. "The law of the Lord is *perfect*."

Ps. 18 : 30. 2 Sam. 22 : 31. "As for God, his way is *perfect*."

Deut. 32 : 4. "He is the rock, his work is *perfect*."

Job 36 : 4. "He that is *perfect* in knowledge is with thee."

Job 37 : 16. "The wondrous works of him which is *perfect* in knowledge."

Gen. 6 : 8. "He was *perfect* in his generation."

Gen. 17 : 1. "Walk before me, and be thou *perfect*."

Deut. 18 : 3. "Thou shalt be *perfect* with the Lord thy God."

Ps. 18 : 32. 2 Sam. 22 : 23. "He maketh my way *perfect*."

Ps. 101 : 2. "I will behave myself wisely, in a *perfect* way."

Ps. 101 : 6. "He that walketh in a *perfect* way, he shall serve me."

Ezek. 28 : 5. "Thou wast *perfect* in thy ways from the day thou wast created."

Ps. 11 : 5. "The righteousness of the *perfect* shall direct his way."

Prov. 2 : 21. "For the upright shall dwell in the land, and the *perfect* shall remain."

Once it is rendered *undefiled* ;

Ps. 119 : 1. "Blessed are the *undefiled* in the way."

Margin. "Or *perfect*, or *sincere*."

Eight times the word is rendered *upright* ; as

Ps. 18 : 23. 2 Sam. 22 : 24. "I was also *upright* before him, and I have kept myself from mine iniquity."

Ps. 18 : 25. 2 Sam. 22 : 26. "With the *upright* man thou wilt show thyself upright."

Job 14: 14. The just, *upright* man is laughed to scorn."

Ps. 37: 18. "The Lord knoweth the days of the *upright*."

Prov. 28: 10. "The *upright* shall have good things in possession."

Prov. 11: 20. "They that are *upright* in the way are his delight."

Four times it is *uprightly*; as

Ps. 15: 2. "He that walketh *uprightly*, and worketh righteousness."

Prov. 28: 18. "He that walketh *uprightly* shall be saved."

Amos 5: 10. "They abhor him that speaketh *uprightly*."

Ps. 84: 11. "No good thing will he withhold from them that walk *uprightly*."

Once it is rendered *sincerity*, twice, *sincerely*, and once, *sound*; as

Josh. 24: 14. "Fear the Lord, and serve him in *sincerity* and truth."

Judg. 9: 16, 19. "If ye have done truly and *sincerely*, in that ye have made Abimelech king."

Ps. 119: 81. "Let my heart be *sound* in thy statutes."

The adjective □̄, is always applied to moral character, and is rendered ten times *perfect*, once, *upright*, three times, *undefiled*, and once, *plain*; as

Job 1: 1. "Whose name was Job, and that man was *perfect*."

Job 1: 8. 2: 3. "Hast thou considered my servant Job, a *perfect* man?"

Job 9: 20. "If I say I am *perfect*, it shall also prove me perverse."

Job 9: 21. "Though I were *perfect*, I would not know my soul."

Job 8: 20. "Behold, God will not cast away a *perfect* man."

Job 9: 22. "He destroyeth the *perfect* with the wicked."

Ps. 37: 37. "Mark the *perfect* man, and behold the upright."

Ps. 64: 4. "That they may shoot in secret at the *perfect*."

Ps. 29: 10. "The blood-thirsty hate the *upright*."

Song 5: 2. 6: 9. "My love, my dove, my *undefiled*."

Gen. 22: 27. "Jacob was a *plain* man, dwelling in tents."

Gesenius renders it, "An *upright* man."

The noun כִּמְּ, is used three times, of things literally, and is rendered *perfection*, *perfect*, and *full*; as

Isa. 47: 9. "They shall come upon thee in their *perfection*."

Isa. 18: 5. "When his bud is *perfect*."

Job 21: 23. "One dieth in his *full* strength."

In five passages, the word in the plural is transferred, and written *Thummin*.

Applied to moral character, it is used twenty-two times; and is once rendered *perfect*, twelve times, *integrity*, twice, *upright*, twice, *uprightness*, twice, *uprightly*, once, *simplicity*, and twice, *at a venture*; as

Ps. 101: 2. "I will walk within my house with a *perfect* heart."

Gen. 20: 5, 6. "In the *integrity* of my heart,—have I done this."

1 Kings 9: 4. "As David thy father walked in *integrity* of heart."

Ps. 79: 72. "So he fed them according to the *integrity* of his heart."

Ps. 26: 1. "Judge me, O Lord, for I have walked in my *integrity*."

Ps. 26: 11. "As for me, I will walk in my *integrity*."

Ps. 7: 8. "Judge me,—according to my *integrity* that is in me."

Ps. 41: 12. "Thou upholdest me in my *integrity*."

Ps. 25: 21. "Let *integrity* and uprightness preserve me."

Job 27: 5. "Till I die, I will not remove my *integrity* from me."

Job 31: 6. "That God may know my *integrity*."

Job 2: 9. "Dost thou still retain thy *integrity*?"

Prov. 11: 3. "The *integrity* of the upright shall guide them."

Prov. 13: 6. Righteousness keepeth him that is *upright* in the way."

Prov. 10: 29. "The way of the Lord is strength to the *upright*."

Job 4: 6. "Thy confidence, the *uprightness* of thy ways."

Prov. 28: 6. "Better is the poor, that walketh in his *uprightness*."

Prov. 2: 7. "A buckler to them that walk *uprightly*."

Prov. 10: 11. "He that walketh *uprightly*, walketh surely."



2 Sam. 15: 11. "And they went in their *simplicity*, and knew not any thing."

1 Kings 22: 34. 2 Chron. 28: 33. "A certain man drew a bow *at a venture*." Margin. "In his *simplicity*."

Any one on looking over the preceding passages, cannot fail to be struck with the very arbitrary manner in which our translators have rendered the three last words. When Moses and Joshua use the same word in respect to the duty of the Israelites, it is difficult to see any reason, why in one instance the word should be rendered *perfect*, and in the other, *sincerity*. Similar remarks might be made on other texts; but it is quite apparent, from the marginal renderings, that they translated the words without any settled principles. In one passage we have *undefiled* in the text, and *perfect* or *sincere* in the margin; and in another, *perfect* in the text, and *upright* or *sincere* in the margin.

It will not be controverted, that both the adjectives and noun convey the general idea of the fourth general signification of the verb, as given above, to *be complete*. The only question is, Do they denote that which is complete, in an absolute, or in a qualified sense; and if qualified, how? We shall leave these questions in abeyance, until we have examined the testimony of the New Testament.

The word *perfect*, or some of its derivatives, is used in the New Testament to render seventeen different Greek words, derived from seven different roots.

Once πληρόω, to *make full*, is rendered *perfect*:

Rev. 3: 2. "I have not found thy works *perfect*."

Once τελεσφορέω, to *bring to perfection or maturity*, is rendered *bring fruit to perfection*:

Luke 8: 14. "And *bring* no fruit to perfection."

Once τελείως, *perfectly*, is, in the margin, rendered *perfectly*:

1 Pet. 1: 13. "Be sober, and hope *to the end*." Margin, "*perfectly*."

Once διασώζω, to *bring safely through*, is rendered *made perfectly whole*:

Matt. 14: 36. "As many as touched were *made perfectly whole*."

Once ολοκληρία, *wholeness, soundness*, is rendered *perfect soundness*:

Acts 3: 16. "Hath given him this *perfect soundness*."

Once ακριβεία, *exactness*, is rendered *perfect*:

Acts 22: 3. "Taught according to the *perfect* manner of the law."

Once ἀκριβῶς, *accurately*, is rendered *perfect*, and once, *perfectly*:

Luke 1: 3. "Having had *perfect* understanding of all things."

1 Thess. 5: 2. "For yourselves know *perfectly*."

Once ἀκριβῆς, *exact*, is rendered *perfect*, and three times, *perfectly*:

Acts 24: 22. "Having more *perfect* knowledge of that way."

Acts 18: 26. "Expounded unto him the way of God more *perfectly*."

Acts 23: 15, 20. "As though you would inquire something more *perfectly*."

As these words are never used of the moral perfection under consideration, the passages that contain them have no bearing on the present subject.

The verb τελειῶω, *to complete, to make perfect*, occurs twenty-four times in the New Testament, and is usually rendered *perfect*, but twice it is rendered *fulfilled*, and four times, by the verb *to finish*.

In fourteen passages, it is used of completing, or perfecting things:

Luke 2: 43. "When they had *fulfilled* the days."

John 19: 22. "That the Scriptures might be *fulfilled*."

John 4: 34. "And *finish* his work."

John 5: 36. "The work which the Father hath given me *to finish*."

John 17: 4. "I have *finished* the work which thou gavest me to do."

Acts 22: 24. "So that I might *finish* my course with joy."

2 Cor. 12: 9. "My strength is made *perfect* in weakness."

Heb. 7: 12. "For the law made nothing *perfect*."

James 2: 22. "By works was faith made *perfect*."

1 John 2: 5. "Whoso keepeth his word, in him, verily, is the love of God *perfected*."

1 John 4: 12. "If we love one another, God dwelleth in us, and his love is *perfected* in us."

1 John 4: 7. "Herein is our love made *perfect*, that we may have boldness in the day of judgment."

1 John 4: 12. "He that feareth, is not made *perfect* in love."

Luke 13: 32. "The third day I shall be *perfected*." Tyndal and Cranmer render it, "I make an end;" and Robinson says, the word *ἔργον*, *work*, is to be understood.

Once it is used, *constructio praeagnans*, in the signification of being perfectly united.

John 17: 23. "That they may be made *perfect* in one."

In five passages, it is spoken of bringing to a complete state "in respect to happiness, glory,—to bring one through to the goal, so as to win and receive the prize."

Heb. 2: 10. "Make the captain of their salvation *perfect* through sufferings."

Heb. 5: 9. "Being made *perfect*, he became the author of eternal salvation."

Heb. 7: 28. "The Son, who is *consecrated* [Margin, "*perfected*,"] for evermore."

Heb. 12: 23. "To God, the judge of all, and to the spirits of just men made *perfect*."

Phil. 3: 12. "Not as though I had already attained, either were already *perfect*."

In four passages, it is used of bringing to a complete state, with reference to the conscience. It is said of the Jewish sacrifices, that "they could not bestow peace of conscience,—could not take away the burden of sin from the mind of the worshipper, but they left him filled with apprehensions that the penalty of the divine law might still be executed upon him."—Equivalent to a consciousness of sins forgiven.

Heb. 9: 9. "That could not make him that did the service *perfect*, as pertaining to the conscience."

Heb. 10: 1. "Can never, with those sacrifices which they offered year by year continually, make the comers thereunto *perfect*."

Heb. 10: 14. "By one offering, he hath *perfected* for ever them that are sanctified."

Heb. 11: 40. "That they without us should not be made *perfect*."

Once, the noun *τελειωσις*, with a like reference, is rendered *perfection*:

Heb. 7: 11. "If, therefore, *perfection* were by the Levitical priesthood."

The adjective *τέλειος*, occurs nineteen times in the New Testament, and is rendered *perfect* sixteen times, *full age* once, and *men* once, with "*perfect, or of mature age*," in the margin.

Seven times, it is applied to things.

Rom. 12 : 2. "Good and acceptable and *perfect* will of God."

James 1 : 17. "Every good and *perfect* gift."

James 1 : 4. "Let patience have her *perfect* work."

James 1 : 25. "But whoso looketh into the *perfect* law of liberty."

1 John 4 : 18. "There is no fear in love, but *perfect* love casteth out fear."

Heb. 9 : 12. "A greater and more *perfect* tabernacle."

1 Cor. 13 : 10. "When that which is *perfect* is come, then that which is in part shall be done away."

Three times, it is applied to men hypothetically.

Matt. 19 : 21. "If thou wilt be *perfect*."

James 1 : 4. "That ye may be *perfect* and entire, wanting nothing."

James 3 : 2. "If any man offend not in word, the same is a *perfect* man, and able also to bridle the whole body."

Once, it is applied both to God and man in the same passage, where the connection requires us to understand that the perfection spoken of has special reference to the duty of benevolence :

Matt. 5 : 48. "Be ye therefore *perfect*, even as your Father in heaven is *perfect*." The best exposition of the passage we have ever met, in our reading, is from the pen of Professor Ripley. He says, "*Perfect* ; complete, free from defect, as to the extent of your benevolent regards. Let your heavenly Father be your model, who is kind to the evil as well as to the good. Since he is thus perfect, complete in benevolent feelings and conduct, so be ye ; and let not your benevolence be so imperfect, so incomplete, as to embrace only a select few. Luke expresses the same thought in 6 : 36, by saying, Be ye therefore merciful, as your Father also is merciful. The force of the expression in Luke is found in the word *as*. Let your mercy, or kind regards, be like your heavenly Father's ; make him your pattern." We have given this exposition, not because our conclusions are at all affected by its adoption or rejection, but because we believe it gives the true interpretation of a passage connected with the subject under discussion, not very generally understood.

Five times, it is applied to men, but in the sense of being



complete comparatively ;—of being men in Christian attainments, in contradistinction to a state of childhood or infancy. This is so manifest in some passages, that our translators have once rendered the word *men*, and once, *full age* :

1 Cor. 14: 20. "Brethren, be ye not children in understanding ; howbeit in malice be ye children, but in understanding be *men*." Margin. "*Perfect, or of a riper age.*"

Heb. 5: 14. "But strong meat belongeth to them that are of *full age.*"

Eph. 4: 13. "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ ; that we be no more children."

1 Cor. 2: 6. "We speak wisdom among them that are *perfect.*"

Phil. 3: 15. "Let us, therefore, as many as be *perfect*, be thus minded."

In two passages, a more absolute perfection may be intended.

Col. 1: 28. "Warning every man, and teaching every man in all wisdom ; that we may present every man *perfect* in Christ Jesus."

Col. 4: 12. "Laboring fervently for you in prayers, that ye may stand *perfect* and complete in all the will of God."

Once, *ἐπιτελέω*, to finish, to perform, is rendered *perfecting*, and once, *perfect* :

2 Cor. 7: 1. "*Perfecting* holiness in the fear of God."

Gal. 3: 3. "Having begun in the Spirit, are ye now made *perfect* by the flesh?" Wiclif, Tyndal, and Cranmer, in their versions, render the word, *ended*, or *end*.

Once, *τελειότης*, completeness, perfection, is rendered *perfectness*, and once, *perfection* :

Col. 3: 14. "Charity, which is the bond of *perfectness.*"

Heb. 6: 1. "Let us go on to *perfection.*" Prof. Stuart translates the passage, "Let us go on to a mature state [of religious knowledge.]"

Once, *ἄριστος*, perfect, complete, is rendered *perfect* ; and in the same passage, *ἐξηρτισμένος*, to complete fully, is rendered in the margin, *perfected* ;

2 Tim. 3: 17. "That the man of God may be *perfect*, thoroughly furnished [Margin, *perfected*,] unto all good works." Doddridge paraphrases, "That the furniture of the

man of God may be complete, and that he may be thoroughly fitted for every good work which his holy calling may require."

Once, *κατάργησις*, *perfection*, is rendered *perfection* :

2 Cor. 13 : 9. "And this we wish, even your *perfection*."

Once, *καταρτιζω*, *to put in full order, to make complete*, is rendered *perfectly joined* ; and five times, *perfect* :

1 Cor. 1 : 10. "That ye may be *perfectly joined* together in the same mind."

Luke 6 : 40. "Every one that is *perfect* shall be as his master."

1 Thess. 3 : 10. "And might *perfect* that which is lacking in your faith."

Heb. 13 : 21. "Make you *perfect* in every good work to do his will."

1 Pet. 5 : 10. "After that ye have suffered awhile, make you *perfect*."

2 Cor. 13 : 11. "Be *perfect*, be of good comfort, be of one mind."

The whole of the evidence of the Scriptures is now before us ; and we have seen, that the general idea conveyed by the words, is that of completeness. When applied to God, or to things pertaining to God, from his known character, they undoubtedly denote that which is complete in the most unqualified manner, and should, in all such instances, be rendered by the word *perfect*, or its derivatives ; but it does not, therefore, follow that this is their signification when applied to man. The presumption is to the contrary. It is not in the words, but in the known character of God, that the most absolute sense is at once attributed to them, when applied to him ; so, from the known character of man, the same principles lead us to understand them in some restricted sense, when applied to him. But let us advert to their usage. Of the men that were with Absalom, it is said, "They went in their simplicity, and they knew not any thing ;" that is, as Gesenius remarks, "unconscious of any evil designs." Here, their completeness was restricted to their having no evil designs ; within this little circle they were complete. Abimelech was complete in the same sense ; he took Sarah without any evil design ; and this signification of the words, which is here plain, will be found to give a most apposite sense in other passages in the Old Testament, where no light is shed upon them by the context.

Again, we find the words restricted in the New Testament ; sometimes to a completeness in respect to the duty of benevolence ; sometimes to a completeness with reference to a state of religious knowledge ; sometimes to a completeness with respect to the furniture for a given work ; sometimes to a completeness with reference to a state of manhood ; sometimes to completeness pertaining to the conscience ; and sometimes to a completeness pertaining to happiness in a future life. The absolute sense of the words, then, is the exception ; the restricted one, the rule ; and hence, the inquiry arises, With what restrictions are we to understand the word *perfect*, as we find it in our English version, when applied to the character of man ? We have seen, by a reference to the original words, that it implies the absence of evil intentions, peace of conscience, and a state of scriptural knowledge and experience that may be designated by manhood ; but it does not imply sinlessness ; for David, whom we know to have been guilty of great crimes, is said, by God himself, to have walked in this perfection. We see, then, that the term is applicable to one whose general character is marked by the above traits, though guilty of occasional departures from the path of rectitude. We further learn, from the case of Abimelech, that a person is not wholly sinless when in the full exercise of this perfection. He said, "In the integrity of my heart—have I done this ;" and God replied, "I know that thou didst this in the integrity of thy heart ;" and yet for this act he was punished. But God never punishes where there is no sin. Again ; the writer of the nineteenth Psalm says, "Then shall I be upright, and I shall be innocent from the great transgression." Margin, "Much transgression." Hence this state is said to be free from "much transgression," or "the great transgression." Had it denoted a state of freedom from sin, the writer would have said "all transgression." The language now implies, as strongly as language can, that some transgressions may co-exist with it. Further, Paul says, "I know nothing by myself [that is, I am not conscious of evil, or unfaithfulness to myself] ; yet am I not hereby justified ; but he that judgeth me is the Lord." And that our errors from ignorance ought to be denominated sins, we are expressly taught in the Scriptures, where the proper sacrifices are directed to be made, under the old dispensation, for "sins of ignorance."

Such is the perfection attained by men in the Bible. Perfection, in any proper sense of the term, it is not. When, however, the words are used, expressive of commands or desires, and not otherwise qualified by the connection, we understand them to designate absolute perfection; because the perfection of conscience, if it may be so termed, does not reach up to our moral responsibilities. "Men," Prof. Upham justly says, "are to have a right conscience; this great and exalting principle is to receive, and ought to receive, the very first attention; and they are accountable, whenever it is neglected." But it were absurd to suppose, that the Scriptures exhort us to be perfect in a sense short of our duty and ability; so the word, in such instances, must be understood in its higher and more absolute sense. Full perfection, moreover, will be attained in heaven, and although we cannot reach it on earth, we can make continual approximations towards it; and any limit short of the unqualified purity and perfection of the angels in heaven would be revolting to every renewed heart. Occasionally, the Christian has such glorious visions of holiness spread out before him, that the whole seems almost within his reach. "It is the cross of Christ," said Dr. Griffin, on one such occasion, "seen and felt, which must crucify sin. I clearly perceive, that if this principle should become strong enough, it would drive all sin from my heart, and make me holy, as God is holy."

This inquiry was commenced, originally, for the writer's own profit, with a sincere intention to adopt the views the Scriptures seemed to warrant; and it is now spread before the public for the benefit of all, whose religion is the Bible, and the Bible alone. The results are, we think, fatal to almost every principle advocated by modern perfectionists. Why Christians, who enjoy so much of the influences of the Holy Spirit, as some of them profess to do, should be left to adopt so many erroneous principles, is one of those secret things that belong to God. The history of the church is, however, full of similar facts. The principal, immediate cause is, to us, plain enough. There is, and seems to have ever been, a very general idea practically prevalent in the Christian world, especially among ignorant persons, that he who feels aright, will know aright; that love and knowledge go together. Hence the very general ignorance of correct principles of biblical interpretation that prevails among some of our best Christians. Yet, were the



heart filled with love, unless the understanding were cultivated, the man would be like a ship at sea without a rudder, tossed about by every wind and wave. Just in proportion, then, as the religion of the heart is cultivated, in the same proportion is it important that the cultivation of the mind and correct principles of biblical exegesis be extended. The cultivation of the affections and that of the intellect, must go hand in hand, in order to form complete Christians. If the Christian is blessed in spirit, and leads a more holy life than heretofore, God works within him by ordinary moral laws, by the operation of causes adapted to produce these effects. He prays more constantly, watches the avenues of temptation more carefully, thinks of divine things more uninterruptedly; and the glory of earthly things fades away before his eyes, because the tenfold brighter glories of heavenly ones open on his vision. This he well knows; and yet he is, sometimes, so visionary, as to expect every desirable intellectual attainment without the intervention of any means whatever. Every one knows, that knowledge in the understanding, without love in the heart, is worthless; but it does not seem to be so well known, that, for all practical purposes, love in the heart without knowledge in the understanding, is almost equally valueless.

Still, let us never forget, that amid the strong temptations to worldly conformity, and worldly policy, with which we are beset, it is no small attainment, if our consciences are enlightened, so to conduct ourselves, that we can feel and say with the apostle, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." And amid the Babel sounds of the thousand and one contentions which distract the church, it is truly refreshing to hear, from time to time, from any quarter, soul-stirring appeals to Christians to consecrate themselves fully, body, soul and spirit, to God; to listen to any earnest exhortations to seek the special and sanctifying influences of the Spirit, through simple faith, by "looking unto Jesus." These special blessings, these gracious influences, are not granted, we rejoice to know, exclusively to those who are called perfectionists. Although our members never experience what is denominated perfection, yet they sometimes experience what they call re-conversion, or a deeper work of

grace upon the heart. Many, very many, pious people, perhaps all that have made eminent attainments in religion, have been the subjects of these special influences. Dr. Griffin, "whose whole life was like one continued revival," was one instance. His biographer says :

"About eight years after he began to preach, a very remarkable era occurred, in which his views and feelings became greatly changed in regard to Christ. While holding sweet converse with Mr. Richards, the latter stated that a distressing conflict in his own mind was made to subside by a transporting contemplation of Heb. 7 : 26,—'For such an High Priest became us,' etc. 'As soon as these words were mentioned,' says Dr. Griffin, 'they appeared transparent, and to contain within them all I wanted, if I could only break the glass, and get at the treasure.' The next day, he writes thus in his diary ; 'My heart has been moved and delighted with a sense of the priesthood of Christ. There is much more reality in it than I have hitherto discovered ;—a reality which I am now convinced that neither flesh and blood nor any reasonings can reveal.' On the same day, he addressed a congregation after another brother had preached ; and 'although,' he says, 'I took no pains to speak, and was only struggling in vain to get out the sense of these things which was in my mind, the people were melted under the discourse.' On another occasion, he preached when some ministers were present, and such was the power with which he spoke, that they felt they never had any religion themselves. So different, indeed, were his own views, that he almost concluded he had himself never experienced the new birth before."\*

Dr. Nevins was another.

"In the early part of his ministry, Dr. N. was a very florid and showy preacher, and as such became exceedingly popular with a certain class, both in and out of the church. Subsequently, Dr. N., having had some deeper religious experiences, renounced entirely his ornamental and labored style, as inconsistent with the simplicity of the gospel, and cultivated that inimitably simple style and directness of manner for which he was ever afterwards distinguished, and to which he doubtless owed a large measure of his usefulness."

J. B. Taylor was another. Dr. Rice, the Editor of his Memoir, remarks,

"All his subsequent papers refer to the twenty-third of April, in this year, as the most important era in his Christian life. He then gave himself up to Christ, with a *strength of purpose*, a *depth of feeling*, and an *unreservedness*, of which he had never before been conscious. And he was made to partake of peace, of joy, of rapture, such as he had never experienced. It was a great revival of religion in his heart. He knew something of that 'hope, which maketh not ashamed;' of that 'perfect love which casteth out fear;' of that 'joy which is unspeakable and full of glory.'—If a private Christian feels deeply his deficiencies, and earnestly desires and pleads for a large increase of faith, repentance, love, and submission to the divine will: if he diligently reads the Bible,

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\* See Biblical Repository, July, 1837.

and uses all other appointed means for this 'growth in grace;' he may in a very special manner, be 'baptized with the Holy Ghost,' and have such manifestations of the divine presence, as to give him assurance of the divine favor, and cause him to rejoice with joy unspeakable and full of glory."

In his own account of his exercises, he observes,

"I cannot give you the particulars better than by making an extract from my journal:—'For some days I have been desirous to visit some friends, who are distinguished for fervor of piety, and remarkable for the happiness which they enjoy in religion. It was my hope that by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me, and "baptize me with the Holy Ghost;"—my cry to him was, "*seal my soul for ever thine.*" I lifted up my heart in prayer, that the blessing might descend. I felt that I needed something, which I did not possess. There was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had been ever since I professed religion six years before, that all love of the world might be destroyed—all selfishness, extirpated—pride, banished—unbelief, removed—all idols, dethroned—every thing hostile to holiness, and opposed to the divine will, crucified; that holiness to the Lord might be engraven on my heart, and evermore characterize my conversation. I felt that I needed that, for which I was then, and for a long time had been, hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world. At this very juncture, I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, Here, Lord, take me, take my whole soul, and seal me thine; thine now, and thine for ever. "If thou wilt, thou canst make me clean." \* \* \* There then ensued such emotions as I never before experienced; all was calm and tranquil, silent, solemn; and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me. "'Twas music in my ear." He came as king, and took full possession of my heart; and I was enabled to say, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me." Let him, as King of kings and Lord of lords, reign in me, reign without a rival for ever.' \* \* \*

"But this is not all; since that blessed season, I have enjoyed times of refreshment, in which I have gained nearer access to God. I have enjoyed his presence from day to day. Not one, I believe, has passed, in which I have not had the witness in myself, that I am born from above. O, the peace that I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation. People may call this blessing by what name they please, *faith of assurance, holiness, perfect love, sanctification*—it makes no difference with me, whether they give it a name, or no name, it continues a blessed reality; and thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all, to enjoy the same, and to go beyond any thing that I have ever yet experienced.'"

This we fully believe, and we trust all orthodox Christians believe with us. We doubt not but the heart, with "the love of God shed abroad by the Holy Ghost," may be made full to overflowing. Yet who are devoting their energies in urging Christians to seize on these unclaimed spiritual blessings, which are confessedly above all price? Where, among our many religious periodicals, are those whose great theme is "the consecration of the whole man, soul and body, to the service of Christ;" that are urging the Christian to serve God "with a sincere and undivided heart;" whose watch-cry is, onward "in faith and piety, beyond such as are still occupied with the rudiments of religion, and need to be fed with milk?"

Apart from other considerations, is not this the thing which we need to relieve our benevolent societies? If Christians made a full consecration of themselves and all they possess to God, what a glorious impulse to the mission cause would have followed the late revivals! Yet the same papers that told us of thirty thousand being added to the churches, in one section of the country alone, informed us also, that "eight stations within the Indian Territory, once occupied, are now destitute of laborers; and seventeen male missionaries, and about a corresponding number of female missionaries, by death, or some other cause, have left the field. Neither of these stations was untenable. The fault was not in the Indians, the place, or the circumstances by which it was surrounded. The fault lies somewhere in the breasts of the six hundred thousand Baptists in the United States."

And they might have added concerning the Burman and Karen missions, "They are withering away. One couple, and another, and another returns to America, and none come to supply their place. One valued member of the mission after another is disabled by sickness, and, while writing, a single post brings the sad intelligence that two have closed their labors on earth. Those who remain may have the will, but they are wanting in the energies that they had ten years ago,—energies, which, in the common course of nature, can never return to them. And few as may be regarded the converts from heathenism, they are so numerous in proportion to the laborers, that we are beginning to be more anxious to retain those we have, than to obtain new accessions, over which we feel ourselves, with our present



strength, utterly unable to exercise proper oversight. The truth is, the Karen Christians, in some sections of the country, are retrograding, because they have not that watch care exercised over them, that they once had; and however painful the fact, it is one that we cannot disguise from ourselves, and one that ought to be published throughout the whole of our churches, that they will continue to retrograde, unless speedy measures are taken to increase the laborers."

Is it not manifest then, "from some cause or other," to use the language of a correspondent, "the interest in foreign missions is extremely inadequate to the wants of the world?" That cause, we believe, is the want of Bible Christianity.

This deficiency is a frequent theme with some of our best writers. We shall content ourselves with one extract from Barnes on 2 Cor. 13: 5.

"Why should not a man be as able to determine whether he loves God, as whether he loves a child, a parent, or a friend? What greater difficulty need there be in understanding the character on the subject of religion, than on any other subject; and why should there be any more reason for doubt on this, than on any other point of character? And yet it is remarkable, that while a child has no doubt that he loves a parent, or a husband, a wife, or a friend, almost all Christians are in very great doubt about their attachment to the Redeemer, and to the great principles of religion. Such was not the case with the apostles and early Christians. 'I know,' says Paul, 'whom I have believed, and am persuaded that he is able to keep that which I have committed to him,' etc. 2 Tim. 1: 12. 'We know,' says John, speaking in the name of the body of Christians, 'that we have passed from death unto life.' 1 John 3: 14. 'We know that we are of the truth.' 19. 'We know that he abideth in us.' 24. 'We know that we dwell in him.' 1 John 4: 13. See also v. 2, 19, 20. So Job said, 'I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth,' &c. Job 19: 25. Such is the current language of Scripture. Where, in the Bible, do the sacred speakers and writers express doubts about their attachment to God and the Redeemer? Where is such language to be found as we hear from almost all professing Christians, expressing entire uncertainty about their condition; absolute doubt whether they love God, or hate him; whether they are going to heaven, or hell; whether they are influenced by good motives, or bad; and even making it a matter of merit to be in such doubt, and thinking it wrong not to doubt? What would be thought of a husband, that should make it a matter of merit to doubt whether he loved his wife; or of a child, that should think it wrong not to doubt whether he loved his father or mother? Such attachments ought to be doubted."

In a sermon preached by Rev. Baron Stow, before the Boston Association, a few years ago, it was said, speaking of Christians:

"They demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavorful periodical. Preaching, to suit such palates, must be acrid and pungent. Instructive preaching is dull. They *know* enough already, and wish not to be *taught*, but excited. Their benevolence is too dependent on excitement—producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable.—The result of all this, connected with the exciting tendency just described is, that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord. Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities. The Bible is too much laid aside, even on the Sabbath, for the religious newspaper, and the letters and journals of missionaries."

In view of all these statements,—statements which it is apprehended are too true to be doubted,—is not, we ask, the deeper work of grace advocated necessary? This, and this alone, is a full and radical remedy for these various evils; and one, too, within the reach of every individual, who believes that "God is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children;" and who will "seek it as silver, and search for it as for hid treasure." A blessing that never comes without bringing in its train,

—"Three treasures, LOVE, and LIGHT,  
And CALM THOUGHTS, regular as an infant's breath."

We advocate no utopian attainments. We advocate what Count Zinzendorf had attained when he said, "I have but one passion—it is the love of Him; nothing but Him." We advocate what Dr. Payson had attained when he wrote:

“By the influence of the same Spirit, he shines into their minds, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ, causes his glory to pass before them, and makes them, in some measure, to understand the perfection of his nature. He also reveals to them unutterable, inconceivable, unheard of things, which he has prepared for those who love him, applies to them the exceeding great and precious promises, makes them to know that great love wherewith he has loved them, and thus causes them to rejoice with joy unspeakable and full of glory. He shines in upon their souls with the dazzling, melting, overpowering beams of grace and mercy proceeding from the Sun of righteousness, gives them to know the heights and depths, the lengths and the breadths of the love of Christ, which passeth knowledge, and fills them with all the fulness of God. The Christian in these bright, enraptured moments, while thus basking in beams of celestial light and splendor, forgets himself, forgets his existence, and is wholly absorbed in the ravishing, the ecstatic contemplation of uncreated beauty and loveliness. He endeavors to plunge himself into the boundless ocean of divine glory which opens to his view, and longs to be wholly swallowed up and lost in God. His whole soul goes forth in one intense flame of gratitude, admiration, love, and desire. He contemplates, he admires, he loves, and adores. His soul dilates itself beyond its ordinary capacity, and expands to receive the flood of happiness which overwhelms it. All its desires are satisfied. It no longer inquires who will show us any good, but returns unto its rest, because the Lord hath dealt bountifully with it. The scanty, noisy, thirst-producing streams of worldly delight, only increase the feverish desires of the soul; but the tide of joy which flows in upon the Christian, is silent, deep, full and satisfying. All the powers and faculties of his mind are lost, absorbed, and swallowed up in the contemplation of infinite glory. With an energy and activity unknown before, he roams and ranges through the ocean of light and of love; where he can find neither a bottom nor a shore. No language can utter his feelings; but with an emphasis, a meaning, an expression, which God alone could excite, and which he alone can understand, he breathes out the ardent emotions of his soul, in broken words; while he exclaims, My Father and my God.”

And we advocate what J. B. Taylor had attained, when he wrote to his parents:

“I have not, my dear parents, a more convincing evidence of my natural life, than I have of the spiritual life within me, if peace, love and joy in the Holy Ghost, are evidences of one’s acceptance with God; for these are within me and abound. O what abundant cause I have to speak of the Lord’s goodness to me. But my tongue cannot speak, much less can my pen describe, the marvellous loving-kindness of the Lord. O, he is good, ‘and his mercy endureth for ever. O that men would praise him for his wonderful works to the children of men.’ Since I left New York, I have had a fulness of joy and love indescribable. The windows of heaven have been opened, and have poured down fatness. The oil and wine of consolation have been freely imparted, and I have gone on from day to day praising the Lord. Jesus alone is the source of my happiness. His presence makes my paradise. Take Jesus from the Bible, and the sinner’s hope is gone. Take Jesus

from the child of God below, and this world would be a desert. Take him away in the hour of death, and all is darkness and despair. Take him from heaven, and heaven would be annihilated. Let Jesus, then, be our all. May we walk as he walked, live near to him, and ever follow him whithersoever he leadeth. As the good Shepherd, he will lead us into the green pastures, and make us to lie down beside the still waters. How rich his provisions! How refreshing to our souls! Foretastes of heaven and endless felicity! Lord, evermore give us this food. I feel that I am a pilgrim, away from my home, and from my Love, whom I can only see by the eye of faith. But by-and-by,—O welcome hour!—my soul, and your souls, too, will escape from these tenements of clay, and wing their flight to heaven and glory. And there we shall see Him as he is. Who would not be there? What shall we render to the Lord for his love to me, his love to you, his love to our household! *What shall we render?* Our hearts,—our whole, undivided affections!”

Finally, we advocate what Dr. Nevins had attained, when he wrote:

“We hear a great deal now-a-days about the conversion of the world. It is in almost every Christian’s mouth; and we cannot be too familiar with the phrase,—we cannot be too diligent to promote the thing. It ought to have our daily thoughts, prayers and efforts. It deserves our hearts. It is the great object of Christianity. But there is another community besides the world, which I think needs to undergo a measure of the same process that the world so much needs. It is the *church*. But what do I mean by the conversion of the church? Is not the church converted already? Suppose I admit that; may she not need a new conversion? Regeneration is but once, but conversion may be many times. Peter had been converted when Christ said to him, ‘and when thou art converted, strengthen thy brethren.’ There is no doubt the church might be converted again, and that without any injury to her.

“But why do I think the church needs conversion? I might give several reasons, but I will assign only one. It is founded on Matt. 18: 3. ‘Except ye be converted, and become as little children.’ Here we see, the effect of conversion is to make the subjects of it as little children, and hence, St. John addressed the primitive Christians as little children. Now my reason for thinking the church needs conversion is, that there does not seem to be much of the little child about the church of the present day. There is a great deal more of ‘the old man’ about it, I am afraid. I think if John were living now, he would not be apt to address the members of the church generally as ‘little children.’ No, indeed. I question whether, if he were even addressing an assembly of the ministers and officers of many of our churches, he would not be apt to apply other terms than ‘little children,’ as a preface to his exhortation ‘love one another,’ which I am sure he would not forget. Little children are characterized by *love*, and their charity ‘thinketh no evil.’ How unsuspicious they are! But too much of the charity of the present day, so far from thinking no evil, thinketh little good. It suspects every body. It ‘hopeth’ nothing. Indeed, love, and her sister, peace, which used to lead the graces, are become as wall-flowers with many, into such neglect they have fallen. They seem to be quite out of the question with many. Some good men



appear to think that contending for the faith is the end of the commandment and the fulfilling of the law. But it is not. It is a duty, an important duty,—one too little regarded by many,—one never to be sneered at, as by some it is. I acknowledge, some treat it as if it were nothing. I only say, it is not every thing. There is *walking in love*, and *following peace*, which, as well as *contending for the faith*, are unrepealed laws of Christ's house. I believe they can all be done, and that each is best done, when the others are not neglected. I am sure truth never lost any thing by being spoken in love. I am of opinion that a principal reason why we are not more of one mind, is, that we are not more of one heart. How soon they who feel heart to heart, begin to see eye to eye! The way to think alike is first to feel alike; and if the feeling be love, the thought will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren would love one another. What if we see error in each other to condemn; can we not find any thing amiable to love? I would the experiment might be made. Let us not cease to contend for the faith,—not merely for its own sake, but for love's sake, because 'faith worketh by love.' But, in the conflict, let us be careful to shield love. It is a victory for truth scarcely worth gaining, if charity be left bleeding on the field of battle.

"You see why I think the church wants converting. It is to bring her back to humility, and simplicity, and love. I wish she would attend to this matter. She need not relax her efforts for the world. She has time enough to turn a few reflex acts on herself. The object of the church is to make the world like herself. But let her, in the mean time, make herself more like what the world ought to be. It is scarcely desirable that the world should be as the church in general now is. Let her become a better model for the world's imitation. Her voice is heard for Christ; but let her 'hold forth the word of life' in her *conduct*, as well as by her voice. Let her light shine. Let her good works be manifest. Let her heaven-breathed spirit breathe abroad the same spirit. We are often asked, what we are doing for the conversion of the world? We ought to be doing a great deal,—all we can. But I would ask, what are we doing for THE CONVERSION OF THE CHURCH?"

## ARTICLE VII.

## BIBLICAL LITERATURE.

BY THE EDITOR.

ILLUSTRATIONS OF BIBLICAL LITERATURE, *exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators and other eminent Biblical Scholars.* By REV. JAMES TOWNLEY, D. D. 2 Vols., pp. 602, 604. New York: Methodist Book Room. 1842.

THE author of these volumes was a distinguished member of the Methodist Communion, in England. He died Dec. 12, 1833. This, his principal work, has been before the public for a considerable number of years. The American reprint, however, is only a few months old. The following extract from the preface gives a definite account of its contents:

"In this work, it has been the wish of the writer to present his readers with a connected view of the history of Biblical translations, and of the state of sacred literature, from the earliest date to the commencement of the present century, with biographical notices of eminent Biblical scholars and critics, and such occasional sketches of the history of the manners and superstitions of the darker ages, as may illustrate the advantages derivable from a more general dissemination of the inspired writings."

In pursuance of his plan, the author gives biographical notices of nearly four hundred and fifty persons. These notices are of various length, extending from two or three lines to several pages, and often exhibiting information of much value. Without possessing any critical character, the volumes abound in interesting incidents. Of these, some are full of the quaintness of a hoary antiquity, manifesting diligent research on the part of the author. Some of them are testimonies to the goodness of Divine Providence, whose wondrous ways have been exhibited in nothing, more than in the preservation and transmission of the sacred record. At one time, we see the darkness of a distant age, feebly compre-

hending the value of the word of God, and content to remain ignorant of its revelations. At another, we are greeted with the same spirit, living and active hundreds of years ago, which now seeks to shut up from the common people, the rich inheritance of divine truth. Here a king or a queen appears, giving the Bible to their subjects by their own labor, from the high places of this world's power; and there, the church, the established depository of the treasures of the word of life, withholds that word from the famished and the perishing. It would be tedious to recount the multitude of curiosities of Biblical literature, brought together from innumerable sources, and stored up within the compass of these 1200 pages. If it were not that the volumes are provided with a copious index, we should be tempted to regard them as a wilderness of facts. They have, indeed, but a most indistinct bond of connection. The arrangement is both geographical and chronological. The volumes are worthy to be characterized as a biographical dictionary, extending only to a single department. The several items are joined one to another by the narration of events which transpired near the period when the several persons described happened to live. And so numerous are the scraps of information recorded, both personal and public, that it will be easily seen, no index could approximate perfection, without being swelled almost into a reprint of the book itself. The volumes are not to be read, but consulted. For such a purpose, they are worthy of a place in every library, where they may be referred to, as a museum of dried specimens,—an anatomical cabinet, consisting of bodies and fragments, from every part of the globe, and from all periods,—a *hortus siccus*, composed partly of indigenous plants and partly of exotics, some of ample dimensions, and others so minute as to require the aid of a microscope; while others have fallen off, and left only the name,—a collection, moreover, whose value will be as great a century or two hence, as it is to-day.

We feel in the work, however, the want of tables, bringing before the eye, in one view, such of the information as is capable of being reduced to a tabular shape. The present age is an age of statistics. In the hurry of literary, professional and social advancement, we feel the need of such an exhibition of interesting facts as we can catch at a glance, without the necessity of wading through hundreds of pages,

to glean them for ourselves. Such appendices might have been added with advantage by the American editor. We conceive that the value of the book would have been enhanced by an alphabetical list of the authors of versions of the Scriptures, or of any parts of them; a tabular view of the Biblical performances of each successive century; a catalogue of the several translations that have been made, down to the present time. A table of the latter description might be interesting to Biblical scholars, generally; and, perhaps, useful, especially to missionaries and missionary Boards, and to Bible and Translation Societies. As a specimen of such a view, we subjoin a table, drawn from the materials within our reach, exhibiting the history and progress of Biblical translation.

## CATALOGUE OF VERSIONS OF THE SCRIPTURES.

## I. ANCIENT VERSIONS.

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Greek.	B. C. 280.	LXX.	[Jew. O. T.
"	A. D. 128.	Aquila, a Hellenist	O. T.
"	A. D. 184.	Theodotion.	O. T.
"	Close of cent. 3.	Symmachus.	O. T.
" }	Before Origen.		Poetical books of O. T.
" }	Middle of cent. 4.	Apollinarius.	Psalms (metrical.)
"	A. D. 410.	Nonnus.	{ Paraph. of St. John's gos. in hexameter verse.
"		Eudoxia or —cia.	{ 8 books in verse, and Dan. and Zech. in prose.
Syriac.	Before cent. 3.		{ N. T.—called the <i>Peshi-</i> <i>to</i> . O. T. later.
"	{ Between the Peshi- to and Philoxenian.		N. T.
"	A. D. 508.	{ Polycarp, N. T. Mar Abba, O. T.	Called Philoxenian.
Sahidic.	Cent. 2.		N. T., Pentateuch.
Coptic.	Cent. 2 or 3.		Pentateuch.
Samaritan.			{ Song of Solomon, (in 6 other African tongues.)
Æthiopic.	Close of cent. 4.		
Armenian.	Cent. 5.	Miesrob.	
Latin.	Before Jerome.	Many Versions.	N. T., called <i>Vetus Itala</i> .
"	Cent. 4.	Jerome.	The Vulgate.
"	540.	Arator.	Acts (metrical.)
Arabic.			In Tritaglot.
"	717.	John of Seville.	
"	Cent. 10.	Saadias Gaon.	
Irish.	Cent. 5.		Some parts.
Gothic.	Cent. 4.	Ulphilas.	Whole, or most of SS.
Georgian.	End 6 or beg. 7.		
Chinese.	Near 637.	Fam-hiven-lim.	

## 2. VERSIONS UP TO THE REFORMATION.

Teutonic.	Middle of cent. 9.	Ottrid.	{ Met. paraphr. of Psalms, harmony of Gospels.
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LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Old Francic or German.	Cent. 11.	Willeram.	{ Psalms, Kings, Canticles (paraphr.)
Teutonic, or Old German.	End of cent. 10.	Notker.	Psalms, Job.
" " German.	Early as 1210.		Several versions.
Norman French.	1260.		Mostly in verse.
" " Cent. 12.		Sans. de Nanteul.	Gospels.
Northern dialects "			Proverbs (verse.)
			{ Metric. paraphr. trans. of whole Bible, in the book called " Sowle-Hele."
French.	Cent. 12.		
" "	" "	Stephen de Ansa.	Gospels.
" "	" "	Peter Waldo.	
" "	1200.	Pierre de Patis.	Psalms (paraphr.)
" "	Cent. 13.		
" "	1377.	Raoul de Presles.	
" "	Cent. 14.	Jean du Vignes.	Gospels, Epistles.
Saxon.	Cent. 7.	Cædmon.	{ Paraph. and metr. ver. of Gen. and Dan.
" "	Near 709.	Aldhelm.	Psalter.
" "	Cent. 8.	Bede.	Gospel of John.
" "	Cent. 9.	Alfred.	Parts.
" "	680.	Aldred.	Gospels.
" and Latin.	" "	Egbert or Eadfrid.	Gospels.
" "	Cent. 8.		Gospels.
" "	Cent. 10.	Ælfric.	{ Pentat., and pts. of Josh., Judges, Kings, Esther.
Anglo-Saxon.	930.	Jews in England.	
Normano-Saxon.	Cent. 11.		Harmony of 4 Gospels.
Lower Saxon.	1490.		
English.	Cent. 12.	Orme or Ormin.	Gospels, Acts.
" "	" "		
" "	Before 1397.		
" "	Early in cent. 14.	Richard Rolle.	Psalms.
" "	1380.	Wiclif.	From Latin.
" "	1397.	Adam Eston.	All but Psalms.
Irish.	1358.	Richard Fitzralph.	N. T.
Dutch.	1300.		
" "	1475.		
Danish.	Late in cent. 13 or 14.		
" "	1515.	Christ. Pedersen.	Epistles and Gospels.
Icelandic.	Cent. 13.		Paraphr. of O. T.
Tartar.	Close of cent. 13.	J. a Monte Corvino.	N. T., Psalms.
Slavonian.	Cent. 9.	Cyril & Methodius.	
" "		Francis Scorino.	Pentateuch.
" "	Early in 1500.		Acts.
" "	1500.		Pentateuch.
Polish.	About 1410.	And. de Jassowitz.	
Waldensian.	1100.		
Italian.	1290.	James de Voragine.	
" "	About 1450.	Nicolas de Malherbi.	
Spanish.	Late in cent. 13.	Albigenses & others.	
" "	Early in cent. 15.	Boniface Ferrer.	{ Only 4 last leaves extant.
" "	1450.	Alphonsus V.	{ Valencian dialect.
" "	1513.	Alphonsus Alvarez.	Proverbs.
Latin.	About 1450.	Gianozzo Manetti.	Part of O. T.
Æthiopic.	1513.	John Potken.	Psalms, N. T.
Persian.	1341.	{ Simon ibn Abram al Tabrizi.	Psalms, Cant., at Rome.
" "			Gospels.
" "			{ Gospels pub. with a Latin translation, in 1657.

## 3. VERSIONS FROM THE REFORMATION TILL THE ERA OF MODERN MISSIONS.

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Latin.	1516.	Erasmus.	N. T.
"	1523.	Robert Shirwood.	Ecclesiastes.
"	1528.	Sanctes Pagninus.	Work of 25 years.
"	1534-5.	Sebastian Munster.	O. T., with Heb. text, and
"	1545.	Leo Judæ & others.	O. T., from Heb. [notes.
"	1551.	Sebastian Castalio.	
"	1556.	Theodore Beza.	N. T.
"	1563.	Francisco Foreiro.	Isaiah.
"		Reichard.	N. T.
"		Sebastian.	N. T.
"	1600.	Louis Crucius.	Psalms in metre.
"	1601.	R. D. Delgado.	Four Gospels.
"	1619.	John Mariana.	Prov., Ec., Cant. (metre.)
"	1631.	Peter de Llerena.	Cant., Lam.
"	Finished in 1639.	Cardinal Cajetan.	
"	Cent. 16.	Tremellius.	O. T.
"		"	N. T. from Syriac.
"	1512.	Faber Stapulensis.	Paul's Epistles.
"	Cent. 12.	Petrus de Riga.	{ Many parts in Latin verse —some, rhymed.
"		Malvenda.	O. T.
"		Houbigant.	O. T.
"	1696.	Seb. Schmidt.	O. T.
"	1773.	J. A. Dathius.	O. T.
"	1781.	Thalemann.	Gospel, Acts.
Saxon.	Cent. 16.		From Luther's version.
Low Saxon.	1533-4.		
English.	1526.	William Tyndall.	N. T.
"	1530.		Psalms.
"	1534.	George Joye.	Psalms, Is., Jer.
"	1535.	Myles Coverdale.	
"			Gen., (2 chaps.), Psalms.
"		Sir John Cheke.	Matt., pure Saxon-Eng.
"	1557.	Exiles at Geneva.	
"	1582.	{ W. Alan, Greg. Mar- tin and R. Bristow.	N. T.
"	1611.	King James' trans.	
"		Ambrose Usher.	Bible—never printed.
"	1612-23.	Henry Ainsworth.	Pent., Psalms, Cant.
"	1582-1610.	W. Raynold & others	Douay Bible.
"	1609-11.	Hugh Broughton.	Dan., Ec., Jer., Lam., Job.
Irish.	1577.	J. Kerney & others.	N. T., from English.
"		Nehem. Donellan.	N. T., from Greek.
"	1602.	William Daniel.	N. T.
"	1685.	W. Bedell.	N. T.
"		Mr. King.	O. T.
Gaelic.	1767.	James Stuart.	N. T.
"	1783-6.	Dr. John Stuart and	O. T.
Manks.	1773.	[Dr. Smith.	
"	About 1700.		Matthew.
"	Beg. of 1600.	John Phillips.	
"	1775.		
Danish.	1524.	Hans Mikkelsen.	{ N. T. from Latin of Eras- mus and Germ. of Luther.
"	1528.	Francis Wormord.	Psalms.
"	1529.	Christ. Pedersen.	Psalms.
"	"	"	N. T.
"	1535.	Hans Tausen.	Pentateuch.
"		Peder Tideman.	Judges.
"	1550.	Theol. Faculty.	
"	1605-7.	H. P. Resen.	
"	1614.	Christ. Berg.	Psalms (metre.)

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Danish.	1623.	A. C. Arreboe.	Psalms.
"	1780.	Christ. Bastholm.	N. T.
Swedish.		Matthew of Cracow.	
"	{ N. T., 1526.	Laur. Andreas.	Patronage of Gust. Vasa.
"	{ Whole SS., 1541.	Laur. & O. Petri.	
"	1541, 1576.		
"	1549.		Job, Est., Eccl.
"	1550.	Amund Laurent.	N. T.
"	1554-7.		Psalms.
"	1574.	Peter Michaelis.	Psalms.
"	1604.	J. Eric Skinner.	Psalms.
"	1610.	Ægid. Aurelius.	7 penitential Psalms.
Sueo-Gothic.	1671.	Geo. Stirnhelm.	4 Gospels.
Lapponic.	1643.	John Jonæ Tornæus	Ps., Pr., Ec., Gosp., Epist.
"	1669.	Olaus S. Graan.	Gospels, Epistles.
"	1755.		N. T.
Icelandic, or	{ 1539.	{ Oddur Gottshalk-	From Latin, amended by
Norse.		son.	German N. T.
"	1580.	Gissur Einaison.	Proverbs.
"	1584.		
Slavonian.	1564.		Acts, Epistles.
"	1581.		
Modern Russian.			
Dorpatian.	1727.		N. T.
Greenlandish.		Egedes and others.	N. T., parts of O. T.
Finnish.	1543.	Michall Agricola.	N. T., Ps., from Swedish.
"	1642.	[others.	
"		Æ. Peträus and 3	
"	1685.	Henry Florin.	
Rhætian.	1731.		N. T.
Carniolan, or	{ 1562-3.	Primus Truber.	N. T.
Croatian.		George Dalmatin.	Pent., Prov., Eccl.
"	1578.		
"	1584.		
"	"	George Dalmatin.	From Vulgate.
"	1612.	John Tzandek.	Gospels.
"	1774.	George Japel.	From Luther.
"	1771.	Stephen Kugmitsch	N. T.
Esthonian.	1676-89.	John Fischer.	
Lettish or Livo-	1630-3.	Ernest Gluck.	
nian.	1685-9.	John Fischer.	
Nether Lusati-			
an, Wendish or	{ 1709.	Gottlieb Fabricius.	N. T.
Sorabic.			
"	1574.		7 penitential Psalms.
"	1670-95.	Several.	[ers. N. T.
"	1728.	John Langa & 3 oth-	
"	1703-6.	Michael Frenzeln.	Psalms, N. T.
Lower Engadine	1717-18.		
Pomeranian.	1545.		
"	1588.		
Bohemian.	1564.	John Blahoslaus.	N. T.
"	1579-93.	Several hands.	New translation.
"	1593.	Moravians.	
"	1601.	Zach. Aston.	N. T.
"	1603.		
Lithuanian.	1590.	John Bretkius.	
"	1625-1701.	"	
"	1660.	Sam. B. Chylinski.	
Upper Lithua-	{ 1727-35.	{ John J. Quandt and	
nian.		others.	
Hungarian.	1541.	John Sylvester.	Gosp., Acts, never printed.
"	1574.		N. T.
"	1589.	Gaspard Karoli.	

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Hungarian.	1626.	George Kaldi.	
Wallachian.	1648.		N. T.
Helvetian or German Swiss.	1524-5.	Leo Judæ & others.	
Helvetian.	1629.	J. J. Breitinger.	N. T.
German.	1534.	Luther.	
"	1535.	Silvanus Otmar.	N. T. [Cant.
"	1542.	Elias Levita.	Pent., Ru., Est., Ec., Lam.,
"	1544.	Michael Adam.	{ Pent., Ruth, Est., Eccl., Lam. Haphtaroth.
"	1590.	John A. Lonicer.	N. T.
"	1602-3.	John Piscator.	
"	1603.	Polanus a Polansdorf.	N. T.
"	1630.	{ John Crellius and Joachim Stegman.	N. T. (Unit.)
"	1666.	Jer. Felwinger.	Unit.
"	1679.	{ Jekuthiel ben Isaac Blitz.	O. T. (Jewish.)
"	"	{ Josel Witzerhausen and 2 others.	O. T. (Jewish.)
Polish.	1384.	{ Hedwige (queen of Poland.)	
"	1561.		
"	1563.	Several hands.	New version.
"	1577.	Czechovicius.	N. T.
"	1596.	Martin Janicius.	
"	1599.	Wuyck.	
"	1610.	Valentine Smalcus.	Psalms.
"	1620.	" "	N. T.
"	1632.		
"	1657.	Justus Rabus.	
Flemish.	Cent. 16.	Budny.	Socinian.
Welsh.	Before 1527.		Pentateuch.
"	1567.	Th. Huet & others.	N. T.
"	"	Wm. Salisbury.	N. T., and in 1583 whole
"	1588.	W. Morgan.	[SS.]
Dano-Saxon.	Cent. 11.	Jacob Tusius.	Pentateuch.
Low Dutch.	Cent. 12.	Waldenses.	Rhymes.
Dutch.	Cent. 13.	Philip de Marnix.	Psalms, Cant.
"	1618.	Chris. Hartsoeker.	N. T.
"	1637.	Several.	[ren.]
"	1689-90.	And. Van der Schu-	N. T., from Fr. of Mons.
"	1693.	Adam Boreel.	Matt., Rom.
Belgic.			
"	1526.	Jacob à Liesveldt.	On basis of Luther.
"	1560.	John Vitenhove.	N. T.
French.	1523.	{ Jacobus Faber Sta- pulenensis.	Job, from Latin.
"	1535.	Robert Olivetan.	
"	1542.	Clement Marot.	Psalms.
"	1555.	Sebastian Castalio.	
"	1644.	Diodati.	
"	1649.	Marolles.	N. T.
"	1666.	Denis Amelotte.	N. T.
"	1668.	Ant. Godeau.	N. T.
"		Ant. le Maistre.	N. T.
"	1672-95.	L. M. de Saci.	30 vols.
"	1700-1800.	{ Vers. by Le Cene, Le Clerc, Beausobre et L'Enfant, Marti- anay, Le Chais.	
Spanish.	1512.	Amb. de Montesino.	Epist., Gosp.
"	1542.	Francis Enzinas.	N. T.



LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Spanish.	1543.	Ferd. Jarava.	{ 7 penit. Ps., Ps. of degr., pts. of Job, and Lam.
"	1547.		Pentateuch (Jewish.)
"	1550.	Sebastian Gryphius	Psalms, Proverbs.
"	1553.	Cassiodorus Reinius.	O. T.
"	"	E. Pinel.	O. T.
"	1555.	Joannes Steelsius.	Psalms.
"	1556.	John Valdesius.	Rom., 1 Cor.
"	"	John Philadelphus.	N. T.
"	1557.	" "	Psalms.
"	1569.		
"	1625.	Alph. Remon.	Proverbs.
		Louis de Leon.	Job, sev. Psalms, Cant.
Portuguese.	1563.	Jerome de Marnef.	Psalms.
"	1681.	J. Ferreira d'Almeida.	N. T.
Italian.	1530.	Brucioli.	N. T., and O. T. 1532.
"	"	Peter Aretin.	Gen., and 7 penit. Ps.
"	1537.	Jn. Francis del Pozzo.	Psalms, Eccl.
"	1607.	Diodati.	
"	1711-12.	Berlando de la Lega.	N. T.
"	1743.	G. G. Glicchio.	N. T.
"	1769-76.	Martini.	
Cantabrian or } Basque.	1571.	John de Licarragua.	N. T.
Modern Greek.	1638.	M. Calliergi.	N. T.
" "	"	Seraphin.	N. T.
" "	1576.	{ R. Moses ben Elias Pobian.	Job, (with Heb.)
Grison or Ro- } manese.	1560.	Jacobus Biffran.	N. T.
"	1679.	{ J. A. Vulpus, J. D. à Vulperia.	
Turkish.	1666.	Wm. Seaman.	N. T.
"	"	Ali Beigh.	
"	1782-1810.	Seraphim.	Psalms, Acts, Epist.
Georgian.	1742-3.		
Formosan.	Cent. 17.	Robert Junius.	Psalms.
"	1661.	Daniel Gravius.	Matt., John.
Persian.	Cent. 16.		4 Gospels.
Hindoostanee.	1741.	B. Schultze.	N. T., parts of O. T.
Tamul.	"	"	Psalms.
"	1714.	Ziegenbalg.	N. T., pts. of O. T.
"	1777.	J. P. Fabricius.	N. T.
Malayan.	"	Dr. Thomas Hyde.	Gospels, Acts.
"	"	John Van Hasel.	Gospels.
"	1629.	Albert Ruyl.	Matt., Mark.
"	1648.		50 Psalms.
"	1651.	Just. Hewin.	Acts.
"	1662.	Daniel Brown.	Genesis.
"	1668.	" "	N. T.
"	1677.		Acts, Gospels.
"	1704.		" "
"	1731-3.	M. Liedkker.	
Telingan.	1732.	Schultze.	
Cingalese.	1739.	William Conyn.	Gospels.
"	1771.	Simon Cat.	Acts.
"	1773-83.	Henry Philipsz.	Epistles, parts of O. T.
Burman.	"	Catholic author.	Mat., Epis., never printed.
Arabic.	1647-50.	Several.	
"	1614.	Scialac and Sionita.	Psalms.
Æthiopic.	1548.		N. T. First printed ed.
Coptic.	1749.		Psalms.
Sahidic.	1785.		Tim., and Gosp., in part.
Hebrew.	1599-1600.	Elias Hutter.	N. T.

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Hebrew.		Hugh Broughton.	Apocalypse.
Arawack.			Harmony of Gospels.
Mohegan.	1661-4.	John Eliot.	
" (dia. of.)		John Sergeant.	Pts. of SS., never printed.
"		Schmick.	Part of Gospels.
Mexican.		Didacus de S. Maria.	
"		Louis Rodriguez.	Proverbs.
"		Benedict Fernandez.	Gospels, Epistles.
West Indian.		Arnold a Basaccio.	Gospels, Epistles.
Mohawk.	1700.	Freeman.	Matt., parts of O. T., and
"		Col. Brandt, Ind. chief.	Mark. [Epist.
Massachusetts.	1709.	Exper. Mayhew.	Psalms, John's Gospel.
Delaware.	1754.	Fabricius.	Parts of Scripture.
Creole.	1781.		N. T.

## 4. VERSIONS BY MISSIONARIES.

1. <i>Europe.</i>	Armenian (modern),	Magudha,	Bashmouric,
Albanian,	Assamese,	Mahratta (2 vers.)	Bassa,
Arabic,	Battak,	Malay (low.)	Bechuana,
Armorican or Breton	Belochée,	Malayalim,	Berber,
Bulgarian,	Bengalee (3 vers.)	Maldivian,	Bullom,
Catalan,	Bhogulkund,	Mantchou,	Caffre,
Crimean Tartar,	Bhojepoora,	Marwar,	Coptic,
Dorpat Esthonian,	Bikaneera,	Mithilee,	Malagassee,
Faroese,	Brij-Bhassa,	Moultan, or Wuch,	Mandingo,
French Basque,	Brij,	Multani,	Namacqua,
Judæo Polish,	Bugis,	Mugudh,	Susoo.
Judæo Spanish,	Bundelcundee,	Munipura,	
Karass, or Turkish	Buriat,	Munipoora Koonkie,	4. <i>America.</i>
Tartar,	Burman,	Nepalese, or Parbutti,	Abenakis,
Karelian,	Buttaneer, or Virat,	Nestorian Syriac,	Aimara,
Kurdish,	Calmuc,	Oodeypoor,	Brazilian,
Maltese,	Canoj,	Oojein,	Cherokee,
Modern Greek,	Carshun,	Oordoo,	Chippeway,
Mongolian, [duin,	Cashmerian,	Orissa, or Oriya,	Choctaw,
Mordvinian, or Mor-	Chinese (2 vers.)	Pali,	Creek,
Mordwaschian,	Cutchee,	Palpa,	Creolese,
Nogai Tatar,	Dogura, or Jumboo,	Peguan,	Delaware,
Orenburg Tatar,	Gujerattee (2 vers.)	Persic (5 vers.)	Esquimaux,
Ossitinian,	Gurwhal, or Shree-	Phgo-Karen,	Mexican,
Piedmontese,	nagur.	Punjabee,	Negro-English,
Quanian,	Harrotee,	Pushtoo, or Affghan,	Osage,
Reval Esthonian,	Hindoee (2 vers.)	Rukheng,	Otoe,
Samogitian,	Hindoostanee (3	Sanscrit,	Ottawa,
Samoiedian,	vers.)	Shikh,	Peruvian, or Quichua
Saramecan,	Hurriana,	Siamese, or Thay,	Putawatomie,
Serbian,	Indo Portuguese,	Sindhee,	Seneca,
Spanish Basque,	Japanese.	Siusta,	Shawano,
Tatar Hebrew,	Javanese,	South Sindhee,	Sioux,
Tschapoginian,	Jungapoor,	Syro Chaldaic,	Tarasco.
Tscheremissian,	Kachur,	Tamul,	
Tschuwashian,	Karen,	Teloogo, or Telinga,	5. <i>Oceanica.</i>
Turco-Greek,	Karnata, or Kanar-	Tripoor Koonkie,	Hawaiian,
Turkish (3 edit.)	ese,	Vikaneera,	Marquesan,
Vandois,	Khassee,	Wotiak.	New Zealand,
Zirian, or Sirenian.	Kousalu, or Koshala,		Rarotonga,
	Kumaon,	3. <i>Africa.</i>	Samoan,
	Kuhkuna,	Amharic (vernac.)	Tahitan,
Armenian (Ararat),	Macassar,	Arabic,	Tonga.

The preceding table is, doubtless, imperfect. It is only a contribution towards what we should like to see. Our space would not permit us to notice the several *editions* in the

various languages. Neither Townley, nor Horne, nor any other authority can be trusted, as giving complete information. The Reports of the Bible Societies, American, European and Asiatic, and the Reports of the Missionary Boards, are tolerably thorough, in respect to recent translations. But the state of this department of Christian effort is constantly changing. New versions are commenced nearly every year, or old ones prosecuted towards their completion. Hence, we have omitted to give an account of the state of the translations of the last period. Some of them are complete; others extend only to the New Testament, and others embrace but one or two gospels. Besides this, we have, in most instances, in the earlier periods, omitted to mention versions from versions, revisions of old versions, forming a new one, and the free paraphrases, such as that of Nicholas de Lyra, and the versions from it. We have generally omitted, also, the new translations of the whole Scriptures, or of single books, undertaken for critical, rhetorical or other purposes; particularly those which have appeared within the last fifty years. A full account of them all would be a document of extreme interest.

In reviewing the period over which these volumes have carried us, we are impressed with the various fates of the word of God, the value which, from time to time, has been put upon it, the efforts made to hide it from the common people, and the great and successful endeavors which have been put forth, on the other hand, for its diffusion. The history, as a whole, forcibly reminds us of the sentiment of Gamaliel, uttered in defence of the apostles, before the Jewish elders,—“If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”

And the word of God has not come to nought. Man, in his machinations, has not been able to overthrow it. The most strenuous exertions have, many times, been made to bury it in cloisters, to burn it on funeral piles, to sink it in the sea, to hide it in unknown tongues, to prevent men from reading it, or, when read, from interpreting it, agreeably to the dictates of their own understanding, and the principles of a sound and safe exegesis, which are no more the rightful heir-loom of the priest than of the peasant. But the endeavor to suppress it has only sent it abroad the more

widely. Instead of being read only in the Greek and Hebrew, it is now read, both in polished and in barbarous dialects, in the four quarters of the globe. Hundreds of languages have become consecrated, by being made the instruments of shedding abroad the light of the gospel.

The diffusion of the word of God is a natural result of two causes. The first is, that it is God's word,—seen by him to be a storehouse of most necessary information,—containing a revelation of love and promise, on which his children will feast as on angels' bread. It reveals his character and his will, and brings life and immortality to light. Far be it from God to hide such knowledge from his creatures. The second cause is, the estimation in which the Scriptures have been held by those who have known how to appreciate them.

In the third century, Felix, of Tibiura, having been ordered by the magistrate to deliver up the sacred books of his church to be burned, refused; saying, it were better that he himself should be burned. The emperor Theodosius, in the fifth century, is said to have written a copy of the gospels with his own hand, in letters of gold, and to have devoted his days and nights to the study of the Scriptures. Servulus, a poor paralytic man at Rome, in the sixth century, "unable himself to read, purchased a Bible; and by entertaining religious persons whom he engaged to read to him, and at other times persuading his mother to perform the same office, learned the Scriptures by heart." Pope Gregory, by whom Augustine and his companions were sent to the island of Britain for the conversion of our ancestors, in writing to a physician, "represents the word of God as an epistle addressed by the Creator to his creatures; and as no one would disregard such an honor from his prince, wherever he might be, or whatever might be his engagements, but would be eager to examine its contents, so ought we never to neglect the epistles sent to us by the Lord of angels and men, but, on the contrary, read them with ardor and attention." Louis XI, of France, who died A. D. 1270, ranked the study of the Scriptures among the essential duties of a prince. It is said of him, that after the last religious service of the day had been performed in the chapel, he usually retired to his chamber, where "a candle or wax taper, about three feet long, was lighted, and while it lasted, he read in the Bible or some other pious book." Dean Thomas Forest, vicar of Dollar, who suffered martyrdom in



1538, used to commit to memory three chapters of the Bible every day, and made his servant hear him repeat them every night. In such estimation have the Scriptures been held, that during some whole centuries, they have occupied the almost exclusive attention of learned men. Manuscript copies and versions of them, explanatory notes, paraphrases, concordances, and comments have consumed the lives of hundreds, in closets and cloisters, in the obscurer walks of life and the professor's chair, in episcopal palaces and on kingly thrones. Corrupt versions have been issued; but public opinion has required and secured their purification. Artful men have interpolated the manuscripts with heresy; but the truth has never been lost. The edicts of a persecuting church have prohibited the circulation of the Bible in the vernacular tongue. But the barrier has been overleaped by Christian zeal. Editions have again and again been bought up and burned; but others have arisen from their ashes. Ministers have been deposed, silenced and put to death; but evangelists, pastors and teachers have only multiplied. "The word of God is not bound." It is related of the emperor Dioclesian, that he erected a pillar at the spot where he supposed he had arrested the progress of Christianity. But Christianity, so far from being arrested by the puny arm of a Roman emperor, has, ever since that time, with only occasional intervals of disaster and suppression, gone forth continually to new triumphs.

It was the remark of our Saviour, that "men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Most fully has this declaration been illustrated in the prohibitory edicts, forbidding the circulation of the Scriptures in the vernacular tongue. These edicts date as far back as the twelfth century. Wm. Butler, a Franciscan friar, maintained that "the prelates ought not to admit of this, that every one should at his pleasure read the Scriptures translated into *Latin*." The Council of Toulouse, held in the year 1229, and which established the Court of the Inquisition, set the example of forbidding the use of the Scriptures to the laity. The canon containing the prohibition is as follows: "We also forbid the laity to possess any of the books of the Old or New Testaments, except perhaps some

one out of devotion wishes to have the Psalter or Breviary for the divine offices, or the hours of the Blessed Virgin. But we strictly forbid them having any of these books translated into the vulgar tongue." In 1408, the archbishop of Canterbury held a convocation of his clergy at Oxford, at which the translation of the Scriptures into English was forbidden. "We enact and ordain that no one hereafter do by his own authority, translate any text of Holy Scripture into English, or any other tongue, by way of book, libel or treatise; and that no one read any such book, libel or treatise, now lately set forth in the time of John Wiclif, or since, or hereafter to be composed, in public or in private, in whole or in part, under pain of the greater excommunication, until the said translation be approved by the diocesan of the place, or, if occasion require, by a provincial council. Let him that acteth contrary, be punished as a fautor of error and heresy." Seven years later, this whip was changed to scorpions. In a parliament held at Leicester, "the kinge made this most blasphemous and cruell acte, to be a law for euer, That whosoever they were that should rede the Scriptures in the mother tong (which was then called Wicleu's lerning), they should forfeit land, catel, body, lif, and godes, from theyr heyres for euer, and so be condemned for heretykes to God, ennemies to the crowne, and most errant traytors to the lande. Besides this, it was inacted, that neuer a sanctuary nor privileged ground within the realme shulde holde them, though they were still permitted to theves and murtherers. And if in case they wold not gyue over, or were after their pardon relapsed, they shulde suffer death in two manner of kindes; that is, they shulde first be hanged for treason against the kinge, and then be burned for heresy against God, and yet neither of both committed." The parliament at Paris, in 1525, affirmed in a decree, "that it is neither expedient nor useful for the Christian public that any translations of the Bible should be permitted to be printed; but that they ought rather to be suppressed as injurious, considering the times." In 1546, the emperor Charles V published an edict relating to public schools, in harmony, in some of its features, with the recent efforts of the Roman Catholics in New York. This edict gives the names of the books which the children were to use, exclusive of all others. Among the books prohibited were Bibles and New Testaments in the Latin, Dutch and French

languages ; some thirty or forty editions being named in the prohibited catalogue, so as, without doubt, to exclude all the non-papal versions which would be likely to fall into their hands. And this, too, notwithstanding the edict, in a previous paragraph, acknowledges the competency of "the officer of the town or village, the pastor of the parish church, or such other persons, ecclesiastical or temporal, as had been qualified to that end, by virtue of some ancient right or privilege," to confer upon the teacher of the public school his authority and place. Three hundred years have sufficed to transplant popery from the Eastern hemisphere to the Western ; but it has brought with it its ancient spirit, its stereotyped principles, its unchangeable laws. The following rule received the sanction of the pope in 1564. It is one of the general rules relative to prohibited books, which are usually prefixed to the prohibitory indexes : "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it ; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."

Two distinct results flowed from these unrighteous prohibitions. The enlightened piety of some spurned such control. They were roused to resistance. They set their faces against the usurpations of papal authority, determined to withstand them even unto blood. In about the year 1553, a bookseller at Avignon, who had exhibited for sale a few Latin and French Bibles, was brought by some malicious priests, who took offence at his wares, before the judges, and examined in the presence of the bishops. In his defence, he addressed those who were present as follows :

"O ye inhabitants of Avignon, are you alone in all Christendom the men who despise and abhor the Testament of the heavenly Father? Will ye forbid and hide that which Jesus Christ hath commanded to be revealed and published? Do you not know that our Lord Jesus Christ gave power to his apostles to speak all manner of tongues, to the end

that his holy gospel might be taught to all creatures in every language? What greater blasphemy can there be than to forbid God's most holy books, which he ordained to instruct the ignorant, and to redeem and bring again into the way, such as have gone astray? What cruelty is this, to take away from the poor simple souls, their nourishment and sustenance! But, my lords, you shall give a heavy account, who call sweet sour, and sour sweet, and who countenance abominable and detestable books, but reject that which is holy."

In a prefatory epistle to a French New Testament, by James Fábér Stapulensis, or Jaques Le Fevre, in 1523, is a spirited defence of his translation:

"Who is there, therefore, but will esteem it proper, and conducive to salvation, to have the New Testament in the vulgar tongue? What is more necessary to life, whether temporal or spiritual? If, in the different religious orders, they ordain that if any one be ignorant of Latin, he shall hear the rules of his order in the vulgar tongue, carry it about him, and commit it to memory, and, in their respective chapters, frequently explain their rules to them; with how much more reason ought the unlearned among Christians to possess the word of God, the Scripture full of grace and mercy, which is their rule, and which alone is necessary, for only one thing is needful. This holy Scripture is the Testament (last will) of Jesus Christ, the Testament of our Father, confirmed by his death, and by the blood of our Redeemer; and who is he that shall forbid the children to have, and see, and read their father's will? It is, then, highly expedient to possess it, and read it, and hear it, not only once, but often, in the *chapters* of Jesus Christ, which are the churches, where all the people, unlearned and learned, ought to assemble, to hear and honor the word of God. And such is the intention of our gracious king, who in heart as well as name, is Most Christian, in whose hand God has placed so noble and excellent a kingdom, to the glory of the Father of mercy, under Jesus Christ his Son;—a design which ought to inspire all in the kingdom with courage to advance in true Christianity, by following, understanding, and believing the quickening word of God. And blessed be the hour when it shall be accomplished; and blessed be all those, both male and female, who shall procure it to be carried into effect, not only in this kingdom, but through all the world."

In 1390, a bill was brought into the House of Lords, for the suppression of Wiclif's New Testament. But John of Gaunt, uncle to the king, defended a vernacular translation, saying, "We will not be the dregs of all men; seeing other nations have the law of God, which is the law of our faith, written in their own language."

In the same spirit, at an earlier period, Charles V, of France, "caused the Bible to be translated into French, and not only into the dialect of Paris, but also into the dialects of Picardy, Normandy, and the other provinces of the kingdom, that every one might have the Scriptures in his maternal language."



The Holy Scriptures were also hidden in secret places from the fury of the papal wrath; and read, and even translated, by stealth, where it was unlawful to read and translate them openly. About the year 1358, a copy of the New Testament, in Irish, was concealed in the wall of a church in Armagh; and discovered when the church was undergoing repairs, nearly two centuries afterwards. Jane Lawrence's Testament was found in the hay-loft, when she lived in St. Margaret's, in Canterbury, Oct. 10, 1718. Oddur Gottshalkson, to avoid the fury of the bishop, wrote out a part of his translation of the Icelandic New Testament, in "a small cell in a cow-house." In the north of Britain, shortly after the Reformation, "one copy of the Bible, or of the New Testament, supplied several families. At the dead hour of night, when others were asleep, they assembled in one house; the sacred volume was brought from its concealment, and while one read, the rest listened with attention. In this way the knowledge of the Scriptures was diffused, at a period when it does not appear there were any public teachers of the truth in Scotland." In 1429, an accusation was brought against Margery Backster, in which it was deposed that she had desired Joan, the wife of one Cliffland, and her maid, to "come *secretly in the night* to her chamber, and there she should hear her husband read the law of Christ to them; which law was written in a book that her husband was wont *to read to her by night*." Fox relates the story of one William Maldon, who, with his father's apprentice, joined their stocks together, and purchased a New Testament; and to conceal it, they "laid it under the bed-straw, and read it at convenient times."

The other result of the laws prohibiting the use of the Scriptures in the vernacular tongues, was an indifference to them, attended by the prevalence of alarming ignorance and spiritual death.

"Conrad Heresbachius relates that he heard a monk declaiming in a church, who affirmed, 'A new language is discovered, called Greek, and is the parent of all heresy. A book written in that language is every where got into the hands of persons, and is called the New Testament. It is a book full of daggers and poison. Another language has also sprung up, called the Hebrew, and those who learn it, become Jews.' Even Latin, the common language of their religious services, was so little understood by the monkish clergy, that the most ridiculous mistakes were made by them, both in the performance of their offices, and in their writings. An instance is related of one, who, instead of

the usual form in baptism, was accustomed to say, 'Baptizo te in nomine Patria, et Filia, et Spiritus Sancti;' of another, who, when he had received letters of recommendation for orders, couched in these terms, 'Otto, Dei gratia, rogat vestram clementiam ut velitis istum clericum conducere ad vestrum Diaconum,' and was ordered to read the epistle, which was considerably abbreviated in the writing, was so totally ignorant of the Latin as to form the abbreviations into the following unmeaning words: 'Otto Dei gram, rogat vestram clam, ut velit istum clincum clancum, convertere in vivum Diabolum;' and of a third, who, for 'famulus Dei,' constantly repeated 'mulus Dei.'

"The grossest ignorance of the Scriptures prevailed, not only among the laity, but also among the clergy. Degrees in divinity were conferred upon those who had scarcely ever read the Bible; and numbers of divines were far advanced in life, before they had even seen one. In the year 1510, the University of Wittemberg registered in its acts, Andrew Carolstad, afterward one of the reformers, as being *sufficientissimus*, fully qualified for the degree of Doctor, which he then received; though he afterwards acknowledged, that he never began to read the Bible, till eight years after he had received his academical honors. Albert, archbishop and elector of Mentz, having accidentally found a Bible lying on a table in 1530, opened it, and having read some pages, exclaimed, 'Indeed, I do not know what this book is; but this I see, that every thing in it is against us.' Gerard Listrius, in his notes on the *Moria Encomium* of Erasmus, says, 'I have known many doctors in divinity, as they were called, who have candidly acknowledged that they were fifty years of age, before they had read the epistles of St. Paul; and Musculus affirms, that prior to the Reformation, many priests and pastors had not so much as *seen* a Bible.' . . . Cardinal Hosius daringly affirmed, that it would have been better for the church, if the gospel had never been written. . . . When, at an assembly of the clergy in the Valais, mention was made of the Bible, only one of the priests had ever heard of such a book; and several, on other occasions, did not scruple to declare, that it would be an advantage to religion, if no gospel were extant; and that the study of the Greek and Hebrew languages greatly savored of heresy."

This ignorance was universal. In Scotland, many of the clergy of that country affirmed, "that Martin Luther had lately composed a wicked book, called the *New Testament*." George Chrichton, bishop of Dunkeld, about 1538, in admonishing his vicar, Thomas Forest, that it was "too much to preach every Sunday," said, "Nay, nay, Dean Thomas, we were not ordained to preach. I thank my God, I know nothing of either the Old or New Testament." The most foolish conceits were mingled with divine truth. Roger Alban, a Carmelite friar of London, formed a pedigree of the British kings, from Adam to Henry VI, in 1450. A tract on Heraldry, by Juliana Barnes, written about the year 1441, begins in this curious manner:—"Of the offspring of the *gentilman* Jafeth come Habraham, Moyses, Aron and

the profettys, and also the kyng of the right lyne of Mary, of whom that *gentilman* Jhesus was born, very god and man; afre his manhode kyng of the land of Jude and of Jues, *gentilman* by his moder Mary, *prince of cote armure*." St. James, the apostle, was created *Baron* at Paris!

When the quickening and polishing influence of the Scriptures was extinguished, nothing remained to exert a humanizing influence on society. The loving spirit of piety, which unites man to his fellow-man, had been driven out; and the priests no longer cared for the spiritual welfare of the people. The light of the Bible ceased to shine on man's destiny; it was hidden behind an impenetrable veil; no revelations proceeded forth from its shrine; and priests and people became equally careless of God and immortality. Papal policy had sunk the nations, at the same time, in ignorance of the word of God, which would have uncovered the corruption of the worldly, scheming church, and in ignorance of every thing elevating and purifying. The light of science went out with the light of religion. It was only because some elements of piety and truth escaped, that the papal church herself did not fall headlong into the abysm, into which she had sought to plunge the whole earth. It is little less than a miracle that infidelity did not sweep over the once nominally Christian world, with its deep and deadly tide, crushing, overwhelming and devouring for ever, all that was lovely and good. There is one only solution. It is found in that inimitable composition, the second Psalm.

In the midst of the extreme darkness of those mournful ages, we are almost surprised at the existence of so much light, as that which was seen from various quarters, shooting athwart the gloom. But mind is, in its nature, too elastic to be wholly crushed. And divine truth is too mighty to exist, even in its feeblest elements, in the individual or the social fabric, without sending forth tokens of its life-giving power. But the bare remains of it, which survived the disastrous legislation of popes and councils, of palaces and thrones, wrought with a silent yet resistless energy, in the mass of society. It was like the leaven, hid in three measures of meal, till the whole was leavened. Some of those rays of light were seen in the sound learning, by a few encouraged and acquired, in the attention given by them to the Holy Scriptures, and their correct *ideal* of the requisites of a good

version, and the means of securing it. Honorable mention should be made of those females, who distinguished themselves in this respect. In the fifth century, the empress Eudoxia or Eudocia wrote a poetical paraphrase of the first eight books of the Bible, a paraphrase, in prose, of Daniel and Zechariah, besides several other minor works. In the twelfth century, Eloisa, with her "nuns of the Paraclete," "studied the Latin, Greek and Hebrew tongues, applied them to the acquirement of a more accurate knowledge of the Holy Scriptures, and endeavored, by a sedulous examination of the original texts, to derive sacred wisdom from its purest source." In the fourteenth century, Hedwige, daughter of Louis, king of Hungary and Poland, and herself chosen sovereign queen of Poland, in 1384, executed a Polish version of the Bible. Nicholas Udall, in speaking of the period immediately before the accession of queen Mary to the British throne, says:—"It is now no news in Englande to see young damysels in nobles houses and in the courts of princes, instede of cardes and other instruments of idle trifleyng, to have continually in their hands either Psalmes, Omelies, and other devout meditations, or els Paule's epistles, or some boke of holy scripture matiers, and as familiarly both to reade or reason thereof in Greeke, Latine, Frenche, or Italian, as in Englishe." Lady Jane Grey, at the age of eighteen, is said to have been versed in the Hebrew, Chaldee, Arabic, Greek, Latin, French and Italian languages. The evening before her death she sent her sister a most affecting farewell letter, on the blank leaf of a Greek Testament, the beginning of which is filled with the praises of that volume. Of the correct ideal, existing at least in some minds, of a good version of the Scriptures, the plan of translation pursued by Wiclif, furnishes a specimen. He says, in his own account, that "he, with several others, who assisted him, got together all the old Latin Bibles they could procure.\* These they diligently collated, and corrected what errors had crept into them, in order to make one Latin Bible some deal true; since many Latin Bibles were very false, especially those that were new. Then they collected the Doctors' and common glosses, especially Lyra; with which they studied the text anew, in order to make themselves masters of

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\* Wiclif translated his version from the Latin Bible, not because he deemed it of equal authority with the Hebrew and Greek, but because he was not sufficiently familiar with those tongues.



the sense and meaning of it. Next, they consulted old grammarians and ancient divines as to the hard words and sentences, how they might best be understood and translated; which having done, they set about the translation, which, they resolved, should not be a verbal one, but as clearly as they could express, the sense and meaning of the text." Yet Sir Thomas More calls Wiclif "a great arch-heretic, who took upon him of a malicious purpose to translate it of new,"—in order to disseminate his heresies. A still more satisfactory account of the extremely thorough manner in which Luther proceeded, so that his version might be as perfect as possible, is recorded in Townley, Vol. II, pp. 9, 10, and also in D'Aubigné's History of the Reformation. There was an immense contrast between the patient, scientific labor bestowed upon their work by these stars of the reviving church, men deeply imbued with a sense of their responsibility, and the performances of Nicholas Malermi, for example, who completed a translation of the Bible in Italian in eight months, or of the monk Roger Bacon, who invented a universal grammar, by the aid of which a person might learn Hebrew, Greek, Latin, and Arabic in a few days.

During the whole period, from the first promulgation of the Christian writings down to the present time, not a century has passed away, without producing several versions of them. Some of these were exceedingly corrupt, the offspring of sectarian zeal, marred, and spoiled of the simplicity of divine truth, that they might subserve the interests of a party. But many of them were the labors of men of sincere and upright spirits, loving the Scriptures, and anxious to diffuse the knowledge of them among their countrymen or others, as leaves of the tree of life, for the healing of the nations. Some have, doubtless, been irrecoverably lost in the commotions of ages; but a goodly company remain. The names of many of the lights of mankind, who have performed this noble task, are still preserved; hallowed names, to be kept in everlasting remembrance! Others have vanished from the scroll of history; but their record is on high.

"They lived unknown,  
Till persecution dragged them into fame  
And chased them up to heaven. Their ashes flew  
—No marble tells us whither. With their names  
No bard embalms and sanctifies his song;  
And history, so warm on meaner themes,  
Is cold on this."

The manner in which the circulation of the Scriptures in the vernacular tongue created readers, and thus began at once to disperse the prevailing ignorance, is finely illustrated in the fact, that in the early part of the sixteenth century, five hundred and sixty-eight editions of the Bible, or parts of it, were printed in various languages within thirty-six years; many of them at the press in Geneva. One hundred and eighty-nine editions of the whole or parts of the Scriptures in French were printed from 1550 to 1600. John Dale, a bookseller, "sold seven thousand Bibles in two years' time, for the booksellers of London, when they were first printed and brought over to Ireland, in 1556." By the year 1533, fifty-eight editions of the New Testament in German had been issued; and at Wittemberg, at one period, three presses were employed, and no less than 10,000 sheets struck off every day. In Germany, previous to the Reformation, "the year 1513 saw only 35 publications, and 1517, but 37. But after the stimulus of that great event, the number of books increased with astonishing rapidity. In 1518, we find 71 publications recorded; in 1519, 111; in 1520, 208; in 1521, 211; in 1522, 347; and in 1523, 498." From 1517 to 1526, the first ten years of the Reformation, the number of Luther's publications was 300; from 1527 to 1536, the second decade, the number was 232; and from 1537 to 1546, the year of his death, the number was 183.

The metrical translations of the Scriptures, noticed in our catalogue of versions, were of the heroic character, made into verse for the sake of the dignified and harmonious movement, rather than in order to adapt them to be sung. But Luther, whose fondness for music is well known, made successful efforts to introduce the practice of congregational singing. "A short time before he ventured to administer the Lord's Supper in the German language, he composed and printed a very useful little book containing thirty-eight German hymns, with their appropriate tunes, comprising a summary of Christian doctrines, expressed in elegant German metre." This was only an experiment; but it was successful. He proceeded in his endeavors, partly by translating, and partly by procuring to be translated, the whole book of Psalms into German verse. In inviting the aid of Spalatin in this work, he wrote:

"In my judgment, we ought to copy the examples of the prophets and fathers of the church, by composing psalms or spiritual songs in the

vernacular tongue, for the use of the common people, that the word of God may be sung among them. We are, therefore, inquiring for poets; and since you are favored with fluency and elegance in the German language, improved by frequent use, we entreat you to assist us, and to endeavor to versify some of the Psalms in a similar way to that which I send you. I wish novel and courtly terms to be avoided, and simple, common, and well-chosen words to be sung by the multitude. The sense should be clear, and express the mind of the Psalmist, adopting the meaning in preference to the words."

The example of Luther was soon followed. About 1535, John and Robert Wedderburn, sons of a merchant in Dundee, Scotland, "composed a metrical version of a number of the Psalms, which were afterwards commonly sung in the assemblies of the Protestants, until superseded by the version of Sternhold and Hopkins." The same persons were the chief authors of "Gude and Godly ballates, changed out of prophane sangs, for avoyding of sin, harlotrie, &c." The design of this work was to circulate the reformed opinions in Scotland, through the means of the favorite national music, redeemed from a social and sinful, to a holy use.

Clement Marot, of France, eminent for his poetical ability, was persuaded by Vatablus, professor of Hebrew in the university of Paris, to attempt a version of David's Psalms into French rhyme. Marot, with various coadjutors, completed the work. The faculty of divinity at Paris, however, were displeased with the version, and carried their dissatisfaction to the king. The king did not sympathize with them in opinion; but at length, yielding to the repeated remonstrance of the clergy, he caused the version to be prohibited.

"But the prohibition only increased the desire to possess the Psalms thus interdicted. They were sold so rapidly that the printers could not supply the public with copies; and it is a singular trait in the history of the times, that they soon became the most popular songs that were sung by all ranks of society; they were the common accompaniments of musical instruments, and every one sung them to the tune which he pleased. At the court of Francis, each of the princes and nobility selected a psalm, and sung it to the ballad tune that each of them preferred. The dauphin, prince Henry, who delighted in hunting, was fond of *Ainsi qu'on oit le cerf bruire*, 'As the hart panteth after the water-brooks,' which he constantly sung in going out to the chase. The queen's favorite was *Ne veuillez pas, O Sire*, 'O Lord rebuke me not in thy wrath,' which she sung to a fashionable jig. Antony, king of Navarre, sung, *Revenge moy, pren le querelle*, 'Stand up, O Lord, to revenge my quarrel,' to the air of a dance of Poitou."

This extract, besides its intrinsic interest as a matter of history, is an amusing specimen of the characteristic *esprit* of

the French people. It is, also, an amusing circumstance, that to these psalms for the worship of God, Marot had the French taste to prefix an "epistle dedicatory" to the ladies of France. In this epistle, he declares that he undertook the version out of religious gallantry, desiring "to add to the happiness of his fair readers by substituting divine hymns in the place of amorous ditties, to inspire their susceptible hearts with a passion in which there is no torment, to banish that fickle and fantastic deity, Cupid, from the world, and to fill their apartments with the praises of the true Jehovah."

Calvin had already made some efforts, by the advice of Luther, to introduce congregational singing into his church at Geneva. Marot's psalms were adopted immediately on their appearance, and soon became universal favorites. They were set to simple notes by Guillaume de Franc and others, and found a place in most of the reformed churches, and a characteristical mark of the Calvinistic profession and worship.

"They exhilarated their social assemblies, were commonly heard in the streets, and accompanied the labor of the artificer, so that the weavers of Flanders became noted for their skill in the science of psalmody. Bayle says, that ten thousand copies of these psalms in verse, and set to music, were at that time printed, and very generally dispersed. Florimond de Remond objected to the music of Marot's psalms, that the airs of some of them were borrowed from vulgar ballads; to which the Sieur de Pours replied, that what used to belong to profane songs was now separated from them, and was become in a measure sanctified. In ancient times, he adds, things that were of common use, even though taken as plunder, when they were with proper rites separated and sequestered for the service of the sanctuary, were counted holy. And whatever judgment we may form of the mode of adopting popular tunes in public worship, it is certain that, in this instance, the effect was rapid and beneficial; the attention of the multitude was gained to the doctrines of the Reformation, and gave them an extensive circulation and influence."

These psalms maintained their influence in France for a long period. In the succeeding century, more than a hundred years after the Reformation, it is related, that they "were sung by courtiers and commoners. No gentleman professing the reformed religion would sit down at his table without praising God by singing; and singing the praises of God formed an especial part of their morning and evening worship." And that was a palmy period to the reformed religion in France.

"The holy word of God was duly and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, and in all places where the ministers of the gospel could gain admittance and obtain con-



venience. Multitudes were convinced and converted, established and edified; and the plain and zealous sermons of the reformers were singularly successful. Children and persons of riper years were catechized in the rudiments and principal articles of the Christian faith, and enabled to give a reason of the hope that was in them."

In the matter of Christian psalmody, Britain was not behind the continent. The first metrical version of the Psalms used in the public worship of the English church, was that of Thomas Sternhold and his associates. Sternhold died in 1549. Fifty-one of the psalms, bearing his name in the collection, were printed separately in the year of his death. They were all that he made into verse. John Hopkins versified 58, W. Whittingham, 5, Thomas Norton, 27, Robert Wisdome, 1, and eight are marked only by the initials of the authors' names, which are unknown. The entire version was first published in 1562, with "apt notes to sing them withall." A spirit to embark in these versifying enterprises was strongly characteristic of the early period of the Reformation. Wm. Hunnis versified the whole book of Genesis, which he printed in 1578, under the quaint title of a "Hive full of Honey." In 1553, appeared "The Actes of the Apostles, translated into Englyshe metre, and dedicated to the kinge's most excellent maiestye, by Cristofer Tye, doctor in musyke, and one of the gentylmen of hys graces most honourable chappell, with notes to each chapter to synge and also to play upon the lute, very necessarye for studentes after theyr studye to fyle their wittes, and also for all Christians that cannot synge, to read the good and godlye storys of the lives of Christ his Apostles."

But in the classification of Dr. Townley's mass of facts, we must stop somewhere, and we may as well stop here. It is, perhaps, due to the American publishers to say that the work is well printed on good paper, and substantially and handsomely bound in leather. It is defaced by a considerable number of typographical errors, which is the more to be regretted because the work is stereotyped. The volumes contain three fac-similes of manuscripts, besides one other illustrative plate. We deem it highly creditable to the publishers that they have printed a work, the returns of which must be slow, in a style manifesting so much liberality.

## ARTICLE VIII.

## THE EPISTLE TO DIOGNETUS,

TRANSLATED FROM THE ORIGINAL GREEK, AS FOUND AMONG THE WORKS OF  
JUSTIN MARTYR.

## INTRODUCTORY REMARKS.

"AMONG the most beautiful remains of Christian antiquity," observes Neander, in his *Church History*, "is a letter which is found among the works of Justin, on the characteristics of Christian worship, in relation to heathenism and Judaism. Its language and thoughts, as well as the silence of the ancients, prove that the letter does not proceed from Justin. But the Christian simplicity which reigns in this letter, bespeaks its high antiquity, which is farther supported by this circumstance, that the author classes Judaism and heathenism together, and does not appear to deduce the Jewish cultus from a divine origin; and yet there is nothing properly Gnostic in the treatise,—a phenomenon which could only exist in a very early age."

The questions, which have caused much controversy among critics, respecting the author, the receiver, the occasion, and the date of this *Epistle*, have been ably, and, in general, satisfactorily considered, in a work lately translated by Mr. J. E. Ryland, and constituting the 41st and 42d volumes of the *Biblical Cabinet*,—"The Life of Justin Martyr," by the Rev. Charles Semisch, of Trebnitz, Silesia. This learned writer deems it "a mere assumption, to suppose that the receiver of the *Epistle* was identical with the Diognetus who was the instructor and friend of the Emperor, Marcus Aurelius; for there is no other ground for it, than the accidental sameness of the names;" and declares it "perfectly absurd to build, as Kestner has done, one hypothesis upon another, and to suppose that the *Epistle* was written at the secret wish of the emperor himself."

Without relying upon the reasons generally made use of by the ancient impugnors of the *Epistle*, as the genuine production of Justin, Semisch reckons among the proofs of

its spuriousness, the style, and the doctrinal views, particularly those with reference to the heathen idolatry, to the religious services of the Jews, to the work and person of Christ, to man and his salvation, and to the grounds for the delay in carrying into effect the divine plan of redemption, contrasted with the fearfully increasing demoralization of the human race, in the ages preceding the introduction of Christianity. Semisch also asserts, that on the question, when and from whom did the Epistle originate, no certainty can be obtained. He animadverts upon the untenable conclusions of several critics, respecting these points, and concludes by commending Tzschirner's decision;\* "that this piece was, with great probability, written in the age of Justin [about the middle of the second century], as it has been ascribed to him, and contains nothing which can be referred to a later age. Its tone of vigorous piety, and the delineation it gives of the Christians, as a persecuted and yet widely spread community, justify us in assuming that it belonged to an age when the new faith had begun to raise its voice more distinctly, and to make more observable progress."

The delineation to which Tzschirner refers, is that splendid portraiture of the Christian life, which has secured the admiration of all who have contemplated it. "The vividness and beauty of the delineation," says Semisch, "form a suitable ornament to the depth of Christian conviction, and the solidity of thought with which the Epistle is filled." Those, especially, who have read in this periodical, for March, 1843, the article translated by the Editor, from the German of Neander, and entitled, *Traits of the Life of the Early Christians*, cannot fail to be charmed by the captivating picture which is here presented. It is hoped that the outlines, at least, are faithfully preserved in the following version, although the coloring of an almost classic diction has, necessarily, disappeared. Accuracy, rather than elegance, has been the aim of the translator.

W. S. C.

#### THE EPISTLE TO DIOGNETUS.

I perceive, excellent Diognetus, that you earnestly wish to be informed respecting the religion of Christians, and that you openly and carefully inquire, in what god do they trust,

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\* Fall des Heidenthums, I, 218.

and what mode of worship do they observe, that they all condemn the world and despise death, neither regard the supposed deities of the Greeks, nor adhere to the superstition of the Jews? And what is the nature of the affection which they mutually cherish? And why has this new sect or institution made its appearance now and not before? I heartily commend you for the interest which you manifest by these inquiries; and I beseech God, who gives us the faculties of speech and hearing, to grant especially that my reply may be such as to benefit you, and also, that you may so hear as to cause in me no regret for having spoken.

Come, then, after you have cleared your mind from prejudices, and freed yourself from the power of delusive habit, and become, as from the beginning, a new man, about to listen, by your own confession, to a new doctrine; come, and discern with the understanding, as well as with the bodily eye, the substance and form of your acknowledged gods. Is not one of them of stone, like that which is trodden under foot?—another of brass, no better than that which is wrought into vessels for our use?—another of wood, already rotten?—another of silver, which a man must needs guard, lest it be stolen?—another of clay, no finer than that which is applied to the vilest service? Are not all these of corruptible material? Are they not forged, by means of iron and fire? Is not one of them the work of the stone-cutter, another, of the brazier, another, of the silversmith, another, of the potter? By the skill of these, they were moulded into their present shape; but previously could they not have been changed, one for another, and even now, can they not be? Could not vessels of the same material be made to resemble them now, if they should fall into the hands of the same artificers? And, moreover, could not men convert into vessels like the rest, those very idols which you worship? Are not all these deaf and dumb? Are they not blind? Are they not inanimate, insensible, immovable? Are they not all liable to decay? May they not all be destroyed? Yet these you call gods, and serve and adore, and you have become altogether like unto them! For this reason you hate Christians, because they do not acknowledge such gods. But do you not, yourselves, while you think and believe them to be divine, treat them with still greater contempt? Do you not mock and wrong them more? The stone and earthen figures



of your gods, you leave unguarded ; while those that are of silver and of gold, you shut up during the night, and in the day time you place watchmen over them, that they may not be stolen. With the very honors you think to pay them, you the rather punish them, if they are endowed with sense ; but if they are destitute of sense, while you convict them of it, you worship them with blood and with the smoke of burning fat. Who, among you, would allow this to be done to himself ? Indeed, no man would voluntarily endure it ; for man is gifted with sense and reason. But a stone allows it ; for it is without sense. Thus, you yourselves convict your gods of their senselessness. I might speak more fully of the freedom of Christians from the bondage of gods of this sort ; but if what has already been expressed seems insufficient to any one, I deem it useless to say more.

I take for granted, that you wish to be acquainted with the difference between their worship and that of the Jews. Although the latter may abstain from the idolatry of which I have spoken, and be willing to worship only one God, and to regard him as sole ruler of the universe, nevertheless, they greatly err, if they pay their worship, even to him, with heathenish conceptions. The Greek evinces folly by offering sacrifices to dumb and senseless idols ; but the Jew may well account, as equally absurd and impious, his own act of offering sacrifices to God, as if he needed them. For the maker of heaven and earth, and of every thing in them, who supplies all our wants, cannot need from any of his creatures, what he has, himself, given to those who think they give to him. But those who sacrifice to him, with blood-offerings, and fat-offerings, and burnt-offerings, and imagine that they exalt him, by such honors, thus vainly bestowing gifts upon him who needs none, differ nowise, in my opinion, from those that exhibit the same devotedness to dumb idols, unconscious of the homage paid them.

I deem it unnecessary for me to inform you of the scrupulousness of the Jews about meats, their superstitious observance of Sabbaths, their boasting on account of circumcision, or their pretensions in respect to fasts and new moons. These things are too ridiculous to be worthy of mention. For, is it right to accept as valuable some of the things created by God for the use of men, and to reject others as useless and superfluous ? Is it not wicked to accuse God

falsely of having forbidden to do good on the Sabbath-day? Is it not contemptible, to boast of the mutilation of the flesh, as a mark of God's special choice, and as a cause of his distinguishing favor? To watch the stars, and the moon, in order to maintain the superstitious observance of months and of days, and to appropriate the arrangements of God, and the changes of the seasons, to their own inclinations, some of which are for festivity, and some for mourning, who does not consider this a stronger proof of folly, than of piety?

I think you have sufficiently learned that Christians properly abstain from the common vanity, and imposture, and curiosity, and boasting of the Jews. But the mystery of their peculiar religion you cannot hope to be taught by any man. For Christians are not distinguished from other men by their abode, their language, or their manners. They do not dwell in separate cities, or use an extraordinary style of speech, or follow an unusual mode of life. They neither propose a system devised by human ingenuity, nor countenance, like others, some human dogma. They live in Grecian, or foreign cities, each where his lot is cast, and in clothing, food and other usages of life, comply with the customs of the place. And yet their deportment and their relations to society are wonderful and confessedly paradoxical. They inhabit their respective native countries, but only as sojourners. They share in all things as citizens, and endure all things as foreigners. Every foreign country is a fatherland to them, and every fatherland, a foreign country. They marry like others, and become parents; but they do not expose their offspring. They place a common table, but by no means a common bed. They live in the flesh, but not after the flesh. They pass their time upon earth, but their citizenship is in heaven. They obey the established laws, while by their lives they transcend the laws. They love all, and are persecuted by all. They are not understood, and are condemned. They are slain, and are made alive. They are poor, and they make many rich. They suffer want in every thing, and in every thing they abound. They are put to shame, and in the midst of their degradation they are covered with glory. They are defamed, and are vindicated. They are cursed, and they bless. They are injured, and are courteous towards those that injure them. They do good, and are punished as evil doers; but even when enduring punishment, they rejoice as being raised to life.

They are treated as foes and barbarians by the Jews, and are persecuted by the Greeks ; but their most bitter enemies can assign no reason for hating them. In a word, what the soul is to the body, that Christians are to the world. As the soul is diffused through all the members of the body, so Christians are spread through all the cities of the world. The soul indeed dwells in the body, but it is not of the body ; so Christians dwell in the world, but they are not of the world. The invisible soul is garrisoned, as it were, within the visible body ; and so Christians are known as inhabitants of the world, but their reverence for God remains unseen. The flesh hates and fights against the soul, although the soul injures not the flesh, but only restrains it from indulging its pleasures. And the world hates Christians, although they do it no harm, but only oppose its pleasures. The soul loves the flesh and the limbs that hate it ; and so Christians love those by whom they are hated. The soul is shut up in the body, and yet it protects the world ; and Christians are shut up in the world, as in a prison, and yet it is they who protect the world. The immortal soul dwells in the mortal body, and Christians dwell as strangers, amidst the corruptions of the world, looking forward to the unchanging purity of heaven. The soul is refined and purified by abstinence from food and drinks ; and the daily punishments inflicted upon Christians multiply their numbers. God has appointed them to so important a post, that they dare not forsake it.

For, as I have said, no earth-born invention has been entrusted to them. It is no mortal wisdom, which they so sedulously guard. Those are no human mysteries, which have been confided to their stewardship. But the almighty and invisible God himself imparts from heaven and establishes in men's hearts the truth, and the word, holy and incomprehensible. His messenger to men is not, as some might suppose, any servant, either an angel, or a ruler, or one of those spirits that minister before him in heaven, or do his bidding upon earth. But he has sent the Framer and Creator of all things, himself, by whom he built the heavens, and confined the sea within its bounds ; whose secret laws are faithfully observed by all the elements ; who commanded the sun to keep the measures of his daily career ; whom the moon obeys, when he bids it shine by night ; to whom the stars submit, accompanying the moon in her course ; by whom all things

have been ordained, and defined, and arranged,—the heavens, and whatever is in the heavens; the earth, and whatever is in the earth; the sea, and whatever is in the sea; fire, also, the air, the abyss, the heights, and depths, and intermediate spaces of immensity. This Being he sent to men. And was this done, as some might think, to oppress them by tyranny, and strike them with dread? O no! For he sent in mercy and in graciousness, like a king sending his son, a king. He sent him as a God. He sent him to men as their Saviour, whose lips should utter persuasive tones, and not threats of violence; for violence is not in God. As loving, not as judging, he sent him. But he will send him to judge, and who shall abide his coming? . . . Do you not see Christians exposed to the fury of wild beasts, that they may deny the Lord, and still remaining steadfast? Do you not see that the more they are punished, the more their number is increased? These things do not seem to be the work of man. They are the power of God. They are the signs of his coming.

What human being could have had a perfect conception of God, before he had himself come? Or do you credit the vain and frivolous speculations of the philosophers, so worthy of confidence, forsooth, some of whom declare that fire is God (calling that *God* which they are themselves rapidly approaching); and others water; and others still some other of the elements created by God. Even if any one of these opinions were admissible, God might with equal truth be predicated of every created thing. But they are all the lying wonders and impostures of jugglers. No man ever saw him, or had any knowledge of him. He has manifested himself. But he has made the manifestation by faith, through which alone it is permitted to see God. For God, the Lord and Creator of the universe, who made all things, and arranged them in due order, was not only full of love towards man, but was also long-suffering. He always was, and is, and will be, such an one; beneficent and kind, slow to anger, and true. He alone is good. He conceived a great and inexpressible purpose, concerning which he communicated only with his Son. As long as he wrapt this purpose in secrecy, so long he appeared to neglect us, and to have no care for us. But after he disclosed and revealed by his beloved Son the plan which had been formed from the beginning, then he unfolded to us the whole, granting us to enjoy, and



to know, and to understand his benefits. Who of us ever expected this? All things, therefore, he knew in himself, conjointly with his Son, as the case required.

During the time past, he suffered us to be borne on at will by our own irregular impulses, to be carried away by sensual pleasures and by our lusts; not indeed because he at all delighted in our sins, but because he bore with them; not approving the time in which we wrought unrighteousness, but forming in us, by his power, an upright will; so that having then by our own works been proved unworthy of life, we might, through the goodness of God, be accounted worthy; and having discovered our own inability to enter into the kingdom of God, we might, by the power of God, become able. But when the measure of our sins was filled, and it was perfectly evident that punishment and death awaited us as our recompense, and at last the time arrived which God had appointed for the disclosure of his mercy, and power, and exceeding love for mankind, then he hated us not, nor cast us off, nor remembered against us our offences; but he was slow to anger, and bore patiently with us. He took our sins upon him; he gave his own Son a ransom for us, the holy one for transgressors, the sinless for the sinful, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. For what else could cover our sins, but his righteousness? Through whom was it possible that we, violators of the law and impious, should be justified, except through the only Son of God? O the delightful change! O the unsearchable work that has been wrought! O the unexpected benefits!—that the transgression of many should be covered in one just person, and the righteousness of one should justify many. Having, therefore, in time past, convinced us that it is impossible by our own natural powers to attain life, and having now revealed a Saviour, able to save those who could not otherwise be saved, from both these considerations, he would that we rely upon his goodness, that we regard him as our supporter, father, teacher, counsellor and physician, as our mind, light, honor, glory, strength and life, and that we be not solicitous about raiment and food.

If you desire and receive this faith, you will, for the first time, know the Father. For God has loved men; on whose account he created the world; to whom he subjected all things in the world; upon whom he bestowed reason and un-

derstanding; whom alone he permitted to look up towards him. He formed us after his own image; he sent to us his only begotten Son, and has promised a heavenly kingdom, which he will bestow upon those who have loved him. And when you have known him, with what delight will you be filled! How will you love him, who has first loved you so much! But if you love him, you will be an imitator of his goodness. Wonder not, that man can become an imitator of God. He can, if God please. To exercise authority over others; to covet superior power; to be rich, and oppress the poor;—this is not happiness. No one can thus imitate God. For such things are far removed from his majesty. But he who bears his neighbor's burden, who, in proportion to his superiority, desires to benefit his inferiors, and who receives whatever he enjoys as the gift of God, becomes a God, as it were, to those whose wants he supplies. This man is an imitator of God. Then, while you dwell upon earth, you will see that God reigns in the heavens; then you will begin to utter the mysteries of God; then you will both love and admire those who are punished for their unwillingness to deny God; then you will condemn the delusion and error of the world, when you yourself have experienced the true heavenly life. You will then despise the terrors of what men account death, while you dread that real death which is reserved for those condemned to the eternal fire, that shall punish to the extreme those delivered up to it. You will then admire those who endure flames for righteousness' sake; you will pronounce them happy, when you know of that fire.

I am not treating of matters strange to me, nor is my investigation contrary to reason; but having been a disciple of the apostles, I am become a teacher of the Gentiles; the things delivered to me I minister to those who are become worthy disciples of the truth. For who that is rightly instructed in spiritual knowledge, does not desire to learn thoroughly what was shown clearly by the Word to the disciples whom the Word enlightened, conversing freely with them; not understood by unbelievers, but making explanation to the disciples? Those accounted faithful have known the mysteries of the Father. For this cause he sent the Word, in order that he might appear to the world. He sent the Word, who, despised of the people, was preached by apostles, and was believed in by the nations; who was from the beginning, and

yet appeared and was found a new being upon the earth, and is ever new-born in the hearts of the saints ; who has always existed, and is to-day declared a Son. By him the church is enriched ; and grace, being displayed, abounds among the saints, conferring understanding, unfolding mysteries, announcing times, rejoicing over the faithful, being bestowed upon those that seek ; those by whom the rules of the faith are not broken, nor the rules of the fathers transgressed. Then is celebrated the fear of the law, and the inspiration of the prophets is recognized, and the faith of the gospel is established, and the tradition of the apostles is defended, and the grace of the church joyously exults. If you do not grieve this grace, you shall know what the Word communicates, by whom he wills, and when he pleases. For whatever, at the will of the commanding Word, we are impelled to utter, we become sharers with you of the things revealed with labor and from love.

When you have read and heard these with diligence, you will know what God affords to those who love him aright ; who become a delightful paradise ; within each of whom springs up a fruitful tree, luxuriantly blooming, and adorned with various fruits ; for here the tree of knowledge and the tree of life are planted. That of knowledge destroys not, but disobedience destroys. It is not without significance that the Scriptures declare, that God in the beginning planted the tree of life in the midst of paradise, showing life through knowledge ; which our first parents not using aright, were despoiled by the wiles of the serpent. For this reason were the trees planted near each other, because without knowledge there is no life, and no sure knowledge without true life. The apostle perceiving this, and wishing to condemn the knowledge exercised without the truth of the commandment unto life, declares that knowledge puffeth up, but love edifieth. Whoever thinks it possible to know any thing without possessing that knowledge which is true and testified by the life, knows nothing, and is deceived by the serpent, because he has not loved life. But whoever with reverence has knowledge, and seeks life, plants in hope, expecting fruit. May your heart be knowledge. May your life be the true word, inwardly received. The tree of knowledge, growing up within you, you will always gather such fruits as are desired in the presence of God ; fruits which the serpent touches

not, nor deceit meddles with. Nor is Eve corrupted, but a virgin believes; salvation is displayed; the apostles are made wise; the passover of the Lord proceeds; the praising multitudes assemble, arranged in beautiful order; and the Word, instructing saints, rejoices; through whom the Father is glorified. To him be glory for ever. Amen.

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ARTICLE IX.

LIFE OF STILLING.

BY THE EDITOR.

HEINRICH STILLING'S *LEBENSGESCHICHTE* (*Johann Heinrich Jung's* [genannt *Stilling*] *sämmtliche Werke.*) Stuttgart. 1841.

*The Autobiography of HEINRICH STILLING, late Aulic Counsellor to the Duke of Baden, etc. Translated from the German, by S. JACKSON. Second edition. London. 1843.*

It is rare that a work is received with such unqualified applause, as the Autobiography of Henry Stilling. The English magazines are enthusiastic in its praise. The Evangelical Magazine says:—"It is, indeed, a remarkable production; incident and dialogue are wrought up together, in a manner strongly resembling the composition of romance; yet, we cannot doubt the truth of the narrative. The story is simple as the Pilgrim's Progress, and fascinating as Robinson Crusoe." The Metropolitan says:—"The first part of the book is exquisitely pastoral; and the beautiful simplicity of nature was never made to appear more beautiful, than it does in the unsophisticated characters of the Stilling family. From his youth upwards, Heinrich seems to have been marked by the hand of God as one chosen to vindicate his ways, and to show how a true Christian could bear up against all evils, pass, unscathed, through all trials, and meet, with pious resignation, all tribulations. It is a book for the serious, and to make the thoughtless become so." In the *Encyclopædia Americana*, under the article JUNG (the real name of Stilling), we find it said of this Autobiography:—"His celebrated work is incomparable. He relates, with



modesty and simplicity, the way in which his life was passed among the classes of people, less favored by extensive gifts of fortune, and his pious and pure heart discloses itself so unaffectedly and involuntarily, and the style is, at the same time, so excellent, that the work is one of the most popular among the German classics." In respect to the translation, the Rev. Dr. Belcher rightly remarks, "The translator has admirably made his author think in English." We have learned that two houses in America, one in Boston, and the other in New York, commenced the re-publication of the work simultaneously, ignorant of each other's intentions. On mutual consultation, the Boston house retired from the project, and the Harpers, at New York, are now stereotyping it. It is not surprising that we sat down, with elevated expectations, to the reading of a book so highly commended. Our expectations have been fulfilled. The beautiful character, the amiable spirit, the heavy trials, the Christian resignation, the sublime faith of Stilling, have wrought powerfully with us in his favor. The narrative is clothed with touching simplicity and evident truthfulness; and we have been interested in his fates, as if they were our own. It is rare that, in reading a biographical work, we feel such sincere sympathy with the character described. The author carries us captive, whether we will or no. In the few hours during which the book has occupied us, we have felt ourselves young with him in the village of Rosenberg, among the towering forests of the Giller, and in the green fields of Tiefenbach; we have shared his bitter trials and disappointments, opening our hearts to suffer with his; and we have stood, in spirit, by the bedside of the dying old man, anxious to receive, with his children, his parting benediction. We feel that we have lost an excellent friend; we are ready to bedew with fresh tears the green turf that covers his sepulchre; while we feel that a new tie of fellowship binds us to the glorious company of apostles, martyrs and saints, before the throne in heaven.

A few paragraphs and sentences we should wish to see omitted in the American edition. Some single words, also, might be advantageously changed, or the expression so far varied, as to cover that which it is not essential for the young and inexperienced reader to know, and the insertion of which is not necessary to the completeness of the story. The

things referred to were written by the author, in the innocence of a pure heart, and we can overlook them; but if they can be spared, we are willing, for the sake of the multitude of readers, of all ages and of both sexes, to do without them. Of this class, is a narration on pages 47 and 48 of the copy before us. Examples of the objectionable words to which we have referred, occur, from time to time, throughout the book; but we cannot easily point them out, without repeating them, from which, we trust, we shall be excused. That may not seem indelicate for a German or a French audience, which our own scruples would suppress. Some of the episodes, drawn from the old romance, could be well dispensed with. On the last page of the work, in the description of the private administration of the Lord's Supper, just before Stilling's death, we observe that which seems like a recognition of the erroneous doctrine of the final salvation of all men:—"This is the cup of the new covenant in his blood, which was shed for you, and for many, *and, in the end, for all*, for the forgiveness of sins." This statement of the theological creed of Stilling, on a controverted point, seems to us unnecessary to be retained in the translation. If the unscriptural clause in the sentence were omitted, no wrong would be done to Stilling, and none, we are sure, to truth; while its appearance might serve as a casual prop to error, or, at least, a suggestion of it, which we should prefer not to afford. It is the only case we have noticed, in which, the religious views stated are not eminently elevated, pure and scriptural.

The volume will furnish to the Christian reader a striking example of the methods of Divine Providence. The author himself, says, p. 115, "I am not writing Stilling's whole life and conduct, but *the history of Providence* in its guidance of him." This plan of the writer throws over the book a religious air. It leads him to speak of prayer offered and answered, of God as the hearer of prayer, and of the Christian's joy in coming to a throne of grace. The reader finds himself sometimes borne onward by a resistless impulse, and looking in breathless and almost painful anticipation, not knowing from what quarter succor can arise; when, suddenly, in some most unexpected manner, God appears for the help of his suffering servant. It is often as if a sun broke forth at midnight, to guide the bewildered traveller; or, as when vegeta-

tion is ready to be consumed, and the hopes of the husbandman are cut off by parching drought, the burning heavens, in the moment of despair, become darkened with clouds, and life springs out of death, under the refreshing rain. Some of these remarkable instances of divine interposition we shall take pleasure in exhibiting. They are honorary to him who hears the young ravens when they cry, and not a sparrow falls to the ground without his notice.

The real name of Heinrich Stilling was Johann Heinrich Jung. He was born at Nassau, A. D. 1740. His grandfather, Eberhard Stilling, was a peasant and a burner of charcoal. During the whole summer, he commonly remained in the woods, returning only on Saturday, to look after his family, furnish himself with provisions, and attend worship on the Sabbath. He was an officer in the church, and a man of ardent and unaffected piety. The simple manners of the valley of Tiefenbach, in which he dwelt, and the rustic simplicity of his own life, carry us back to the pastoral tales of our youth. The whole imagery of rural pleasures, the grand and the calm scenes of nature, the labors of the field, the pious song at evening, the devout acknowledgment of dependence upon God, freedom from the din of worldly care and the bustle of political strife, the vine-clad wall, the green bower, the rude bench before the door, the homely porringer, with coarse bread and milk,—these meet us continually in the story of Eberhard Stilling. Eberhard was the father of six children, of whom two were sons, Johann and Wilhelm. Wilhelm, at the age of twenty-three, was married to the daughter of a neighboring clergyman. But Wilhelm was lame, so that he could not obtain a livelihood by the labors of the field; and the father of Doris, being aged, and in extreme poverty, she brought with her no dowry but her love. Wilhelm, at the time of his marriage, filled the double office of tailor and village-schoolmaster. They lived a most loving and simple life. Heinrich Stilling was their only child. But after two or three years, Doris died, leaving Wilhelm almost inconsolable. After he was restored to a degree of composure, he retired to an upper room of the house with his little Heinrich, two or three books of devotion, a few ells of cloth, and the implements of his profession. And here, for many years, he devoted himself chiefly to the education of his boy, and the duties of piety. Heinrich was brought up with the utmost

strictness. Every act of disobedience was visited with severe punishment. He was permitted to go abroad into the open air for an hour or two in the afternoon, but his circuit was confined to a given district, where his father could keep his eye constantly upon him; and when the time had expired, or any one of the neighbors' children approached, even at a distance, Wilhelm whistled, and, on this signal, Heinrich was in a moment again with his father. He was kept so secluded, that, in his seventh year, he knew none of the neighbors' children, though "he was well acquainted with a whole row of fine books." Some of these books were of a religious character, and others were secular. But his solitary life produced a peculiar cast of mind, unlike that of other children. He lived in an ideal world, and formed his standards of life from the books with which he was familiar. As he was continually hearing of God, and pious men, "the first thing he inquired after, when he had heard or read of any one, had reference to his sentiments towards God and Christ." Once, at the age of eight years, when some one thoughtlessly uttered an irreverent expression, savoring of profaneness, in his presence, he jumped up and looked timidly around him, and at length exclaimed, "O God, how gracious art thou;" meaning, because he did not immediately visit the crime with his vengeance; and afterwards, he administered to the guilty person a modest rebuke. At the age of eight or nine years, Wilhelm began to make his son a confidant, conversed freely with him of his deceased mother, and was rejoiced to find her traits of character living in him anew. He now carried him, for the first time, to church. He was astonished at every thing he saw. Every soft harmony on the organ melted him. "The minor key caused his tears to flow, and the rapid allegro made him spring up."

At this period, Wilhelm's mind became more composed. His religious sentiments no longer prevented him from going into society; and his gentle gravity and pure and simple piety produced a powerful influence on all that saw him. Heinrich was the hope and joy of his family, and not unnoticed by those who came into the house. The parish priest, Mr. Stollbein, a unique and most entertaining character, an odd composition of bitterness and benevolence, observed the hopeful child; and, in visiting his father, on a certain occasion, proposed that he should learn Latin. He had it in view, at a



future time, to secure the services of so promising a scholar, as the master of the village school. The proposal, after due consideration, was carried into effect, greatly to the gratification of Heinrich. It was exactly to his taste. The tasks were easy to him, and he still found opportunity to feast himself with reading. In order to gain time for this employment, when the season drew near for him to relinquish his Latin studies, he earnestly desired to be a schoolmaster. He had little taste for his father's trade. Stollbein proposed that he should proceed to the university, and even promised to procure supplies; but this undertaking was too great to be surmounted; and Wilhelm began to introduce his son into the mysteries of his art. Heinrich submitted to his fate as well as he could, and made his life tolerable by the study of mathematics and ancient history, and the reading of tales of romance.

"It was curious to see how he had garnished the corner in which he sat at his needle, according to his own fancy. The window-panes were full of sun-dials. Inside, before the window, there stood a square block, in the shape of a die, covered with paper, all the five sides of which were adorned with sun-dials, the hands of which were broken needles. On the ceiling above, there was likewise a sun-dial, on which light was cast by a piece of looking-glass in the window; and an astronomical ring, made of whalebone, hung by a thread before the window; this latter served in the place of a watch when he went out. All these dials were not only correctly and properly drawn, but he, also, even then, understood common geometry, together with writing and arithmetic thoroughly, although he was only a boy of twelve years of age, and an *apprentice* to the trade of a tailor."

At the age of fourteen years and a half, young Stilling was confirmed, and immediately after appointed master of the school at Zellberg. His mode of instruction was to encourage his scholars to their necessary tasks, by the promise of some pleasing narrative, which was withholden from them, if at any time they were deficient. He thus won their warmest affections, and secured their highest improvement, without severity. He taught them in the catechism, reading, writing, and arithmetic, and the eldest boys, in geometry. Mr. Stollbein was offended, on his first visitation, at finding slates in the school, seeing he had not enjoined arithmetic as one of the regular studies, and poor Stilling was obliged to order the slates to be removed. The peasants, however, interposed, and Stilling, on their authority, extended the course of instruction more than ever. His supervisor, however, was inexorable; and learning, probably, the course Stilling pursued, Stollbein required that

he should vacate his office. "The Sunday afternoon before Martinmas, the good schoolmaster put his few clothes and books into a bag, hung it on his shoulder, and, leaving Zellberg, ascended the Heights. His scholars followed him in troops, weeping. He himself shed floods of tears, and bewailed the sweet season he had spent at Zellberg." The next Monday, his father placed him again in his old corner, at the needle; and he was obliged to solace himself, with repairing, at his leisure, his dilapidated sun-dials, and relating to his old grandmother, the wonderful things he had read in a German version of the Iliad, which he accidentally found at the forester's, with whom he had boarded.

His next attempt at school-keeping, was made at Dorlingen. The scholars were a rude and clownish company, brought up in familiarity with whatever was obscene, vulgar and profane. The parents seemed to join with their children in every possible effort to make the schoolmaster's position uncomfortable. Stilling found, therefore, here no sympathy or pleasure. And glad was he, when the time of his engagement expired, and he was permitted to escape to the simplicity, purity and truth of his native valley.

During this time, his father had contracted a second marriage, and removed to Leindorf, where Heinrich was again called to the office of teacher. Before and after school, his father expected him to labor at his trade; but he contrived, by taking his books with him to school, and stealing time from his official duties, to continue his progress in mathematics and history. But his labors, as a teacher, did not prove satisfactory. One complained of his reading for his own profit, to the neglect of his scholars. Another was offended by the strange figures of Stilling's sun-dials and mathematical diagrams, in the windows, and upon the walls. And a third, not comprehending the methods by which he endeavored to stimulate the ambition, and promote the more rapid improvement of his scholars, sought to excite the hostility of the peasants and superintendents against him. Thus, his attempts at school-keeping successively proved unfortunate; and his literary soarings brought him back perpetually to the humble labors of the tailor's shop.

After two or three more efforts, Stilling became completely disheartened. His prospects, however bright they were at their opening, were uniformly overclouded. The rainbow

vanished as he approached. The gilded pageant of prosperity was dim and dark, when he drew near it. He found no sympathy in his father's house, and few to understand his feelings abroad. God showed him the vanity of earthly hopes; and, by successive disappointments, prepared the soil of his heart for the operation of divine grace upon it. In this state, on the twelfth of April, 1762, having packed up his few ragged clothes, and with something more than four rix dollars in his pocket, he left his native province, and pursued his path, like Abraham, "not knowing whither he went." After three days, he found a situation as a journeyman tailor, with a person who was, at that time, in great want of his services. On the Sabbath, he uniformly attended church. He gained the affection and respect of the family of his master, and the esteem of all who frequented his place of business. In a mysterious manner, too, he was led to those religious experiences, which gave a character to all his future life.

"He was passing, one Sunday afternoon, through a street in the town of Schauberg. The sun shone pleasantly, and the sky was partially covered with light clouds. He was neither meditating deeply, nor had he any thing else of a particular nature in his thoughts. He accidentally looked upwards; and with this look, an unknown power penetrated his soul. He felt inwardly happy; his whole body trembled, and he could scarcely keep himself from sinking to the ground. From that time, he felt an invincible inclination to live and die entirely for the glory of God, and the good of his fellow-men. His love to the Father of men, and to the divine Redeemer, as well as to all men, was, at that moment, so great, that he would gladly have sacrificed his life, had it been required. He felt, at the same time, an irresistible impulse, to watch over his thoughts, words and works, that they might all be useful, agreeable and acceptable to God. He made, upon the spot, a firm and irrevocable covenant with God, to resign himself, henceforth, entirely to his guidance, and cherish no more vain wishes; but, that if it should please God that he should continue a tradesman all his life long, he would willingly and joyfully assent to it.

"He, therefore, turned about and went home, and told no one of this circumstance, but continued as before, except that he spoke less, and more cautiously, which made him still more beloved."

These experiences will be easily enough understood by every Christian mind. Taken in connection with his remaining life, there can be no doubt that Stilling was then led to exercise the grace of evangelical faith. He had made an advance in spiritual attainments. God was preparing him for future trials, and girding him with divine strength, that he might be victorious in the hour of temptation. After

this, his conscience was exceedingly tender. He was very scrupulous in watching over his motives of action. He shrunk from the contact of wrong, as with instinctive abhorrence; and he exercised the most simple, childlike and entire confidence in the character and the promises of God.

A few weeks after this change in his mind, he left his manual occupation, and became private tutor in a family more distinguished by wealth and fashion, than by a desire to diffuse happiness among the poor and the sorrowful. Stilling learned here many of the proprieties of respectable society, at which he inwardly rejoiced; but his situation was rendered extremely uncomfortable, and, after several weeks, he resolved to change again his occupation. It was not his calling to teach, and he rarely had any protracted success in it. He sighed for kindred hearts; he needed the consolations of Christian communion; and no situation now suited him, in which he was deprived of this privilege. Again he went out, like the father of the faithful, uncertain what evils might await him, or in what occupation he should engage. After having proceeded awhile, he found himself in a wood; the traces of the road had disappeared. He was hungry and in a wilderness, and did not know a single individual, far and wide, with whom he was acquainted. Without money, without introductions, without food, fatigued and sorrowful, he sat down to reflect upon his situation.

“He now began to say to himself, ‘I have, at length, ascended the highest summit of abandonment; nothing more is left me, but to beg or die. This is the first day in my life, in which I know of no dinner provided for me. Yes, the hour is come, when that great promise of the Redeemer is put to the highest test, as it respects me. Not a hair of your head shall perish! If this be true, I must have immediate aid; for to this moment I have trusted in him, and believed his word. I belong to those, whose eyes wait upon the Lord, that he may give them their meat in due season, and satisfy them with his good pleasure. I am his creature, at least, as much as any bird that sings in the trees, and always finds its food when it requires it.’ Stilling’s heart, at these words, was in a state similar to that of a child, when, by severe correction, it melts, at length, like wax, and the father turns away to hide his tears. O God, what moments are these, when it is manifest how the bowels of the Father of men yearn over them, and when, from compassion, he can no longer restrain himself.”

With these thoughts, the mind of Stilling was suddenly composed. He rose up to go into the town; and, finding his scissors and thimble in his pocket, he inquired of the first person he met, where the best master tailor in the town lived.



A child was sent to show him ; and he soon found that the man to whose house he was brought was very desirous of the aid of a journeyman. As Stilling entered the parlor, he saw the woman spreading the cloth, in order to dine with her children. And here a dinner had been prepared for him, "while he was wandering in the wood, and reflecting whether God would that day grant him his necessary food or not." Here he found, not occupation only, but the fellowship of Christian hearts. On the afternoon of that very day, as he was at work with his needle, it so happened that his employer and the person at whose house they were laboring fell into conversation on some point of practical theology. Stilling, who sat behind a table, when he could no longer restrain himself, began to weep aloud, and exclaimed, "O God, I am at home, I am at home !" When he was asked, what was the matter, he replied, "It is long since I have heard this language ; and as I now see that you are people who love God, I was unable to contain myself for joy." In this family, he lived with the greatest pleasure. He was now brought into association with those whose piety was of a kindred character with his own. They sought simply to exercise love to God and man, and to imitate Christ, their head, in their walk and conversation. And, as this coincided with Stilling's own religious system, he easily harmonized in their views. Drinking into the same spirit, engaged in the same pursuit, speaking the same heavenly language, and actuated by the same brotherly love, they lived together as heirs of immortality, helpers of each others' faith and joy. Stilling was introduced to a large circle of pious persons, and enjoyed the luxury of being useful. His master also kindly inquired into his circumstances, and freely gave him the things of which he stood in need. His clothing had become worn to rags and patches ; and Stilling had been unable to replace it. But his benevolent host, of his own free will, provided him with a new suit, throughout, as joyful to give, as Stilling was to accept, a garb, in which he could appear abroad without being ashamed to be seen.

After he had lived at this place somewhat more than a year, Stilling went, one day, with his employer to work at the house of a gentleman of wealth and extensive business, whose name was Spanier. The latter, having, for some time, walked up and down the room, at length stood still before Stilling, and having looked at him awhile, he said, "You

succeed as well in that, Stilling, as if you had been born to be a tailor ; but that you are not." "How so?"—asked Stilling. "For this very reason," rejoined Spanier, "because I will have you for tutor to my children." "No, Mr. Spanier," replied Stilling, "that will not be the case. I have irrevocably determined to teach no more. I am now quiet and comfortable at my trade, and I will not depart from it." Mr. Spanier shook his head, laughed, and continued, "I will teach you something different from that. I have levelled so many a mountain in the world, that if I were unable to bring you to another way of thinking, I should be ashamed of myself." Notwithstanding Stilling's determination, Spanier found means to persuade him. Having an extensive business, in which it was requisite for him to have some one in his employ who understood the French language, as well as for the sake of his children, and who could also take the supervision of some departments of his affairs, he proposed to Stilling to seek out an instructor and learn French, at his expense, that he might be qualified for his new duties. This proposal stirred up the scholar afresh. The love of knowledge had slept under the ashes in Stilling's bosom ; but such an opportunity revived all his old associations and propensities, and he gave his consent. In nine weeks after he had parted from his friend, the master tailor, "he could read the French journals in German, as if they had been printed in the latter language. He was, also, already able to write a French letter without a grammatical error, and read correctly ; he only required exercise in speaking. He was sufficiently acquainted with the whole of the syntax, so that he could boldly begin to give instructions himself in the language."

The termination of this matter justifies the sentiment of his friend, the tailor, when the proposal was made to him. "Now," said he to Stilling, "you will commit a sin, if you do not consent. This comes from God, and all your previous engagements from yourself." Mr. Spanier entered into the peculiarities of Stilling's mental constitution. He understood the proper method of treating him, to ensure his freedom from the wearing melancholy, which, under other circumstances, had consumed him. He knew that the sensitive mind, placed in uncongenial spheres, and thus driven back upon its own loneliness and gloom, or suffered to be without profitable occupation, and thus left to brood over real or imaginary trials, will

ever destroy its own substance. He engaged him, therefore, as occasion offered, in employments which kept his mind busily occupied, and which required, not only temporary absences from books and solitude, but exercise in the open air, in view of some object to be attained.

After some four years, Stilling began to inquire, what would at length become of him. This inquiry resulted in his commencing, at the age of twenty-eight years, the study of Greek and Hebrew, in which, in a short time, he made very great proficiency. His kind patron threw no obstacles in his way; but, on the contrary, did all in his power to assist him in reaching the true end of his life. One afternoon, he was walking up and down in the room, as he was wont to do when he was reflecting upon any important affair. At length he said to Stilling, "Preceptor, it all at once occurs to me what you ought to do;—you must study medicine." The clue was thus unexpectedly furnished to Stilling's future course. He immediately felt that it was this for which God had designed him; and he found no difficulty in tracing, in the history of his life and education, the designs of Providence, tending towards this result. He communicated the plan to his uncle; but the latter opposed it. "Where shall the large sum come from, that is requisite for such an extensive and expensive study?" But Stilling answered with his favorite motto, "*Jehovah Jireh*"—the Lord will provide. About this time, an aged Catholic priest, an intimate friend of Stilling's uncle, and who was famed for his skill in curing ophthalmic diseases, wrote to the latter, that "he had most faithfully and circumstantially copied out all his ophthalmic arcana, both with respect to their application and preparation; as also, an explanation of the principal diseases of the eye with the method of cure." This manuscript he wished to see in good hands before his death; and he requested John Stilling to inform him, if there were not in his family some worthy individual who had a desire to study medicine." In this matter could plainly be seen the finger of God. Heinrich immediately visited the old priest, and obtained from him the precious manuscript. He received from him, also, a considerable number of medical books, which he packed up in his portmanteau and carried home with him. He copied the whole manuscript in four weeks; but at the end of that time, his new patron was dead. Beginning to feel a

degree of confidence, with the information which he had acquired, after a few more weeks of study, he undertook to prepare some of the aged priest's medicines. The first case in which he exhibited them was successful. This brought him into notice, and he soon had patients for several leagues around. By means of his medical skill, Stilling was made known to the family of his future father-in-law, where he spent many happy hours. It was necessary that he should study at the University, in order to perfect himself in the mysteries of his profession. But he had no money, and no pledge of assistance from any friends. "He intended to study simply on faith." Such were his circumstances, that he could not well study under any other condition. His situation was very peculiar. At the age of thirty years, betrothed to a tender and pious, but sickly young woman, who was pronounced by all the physicians to be consumptive, the whole of his future welfare depending on his becoming a complete physician, and the requisite opportunities for study demanding at least one thousand rix dollars, "of which he could not tell where in the whole world to raise a hundred," his position was truly critical.

"Yet, although Stilling placed all this before him in a very lively manner, he nevertheless fixed his confidence firmly on God, and drew this inference;—God begins nothing without terminating it gloriously. Now it is most certainly true, that he alone has ordered my present circumstances, entirely without my co-operation; consequently, it is also most certainly true, that he will accomplish every thing regarding me in a manner worthy of him.

"This conclusion rendered him so courageous, that he simply said to his friends at Rasenheim, 'I wonder from what quarter my heavenly Father will provide me with money.'"

He did not, however, communicate his situation to any other individual; and when, on the eve of his departure for the university of Strasburg, the father of his future bride professed his inability to aid him with the necessary pecuniary supplies, he answered,—

"Hear me, my dear friend, I do not wish for a farthing from you. Believe assuredly, that he who was able to feed so many thousand people in the desert with a little bread, lives still; and to him I commit myself. He will certainly find out means. Do not you, therefore, be anxious. 'The Lord will provide.'"

And the Lord did provide. Owing to unexpected delays and expenses on his journey, two days before leaving Frankfurt for Strasburg, he had only one rix dollar left; and this was all the money he had in the world. He said nothing of



it to any one, but waited for the assistance of his heavenly Father. At length, after he had suffered much anxiety, he met with a mercantile friend, who had known him in the region of his ophthalmic practice. The latter invited Stilling to sup with him at his room. Stilling went, at evening, to fulfil the engagement. After supper ensued the following conversation :

“ ‘Tell me, my friend, who furnishes you with money to enable you to study?’ Stilling smiled, and answered, ‘I have a rich Father in heaven. He will provide for me.’ Mr. Liebmann looked at him, and continued, ‘How much have you at present?’ Stilling answered, ‘One rix dollar—and that is all.’ ‘So!’ rejoined Liebmann, ‘I am one of your Father’s stewards; I will, therefore, now act the paymaster.’ On this he handed over thirty-three rix dollars to Stilling, and said, ‘I cannot, at present, spare more; you will find assistance every where. If you are subsequently able to return me the money, well!—if not, it is no matter.’ Stilling felt warm tears in his eyes. He thanked him heartily for his kindness, and added, ‘I am now rich enough. I do not wish for more.’ This first trial of his faith made him so courageous, that he no longer doubted that the Lord would certainly help him through every difficulty.”

After reaching Strasburg, he found himself pleasantly situated in the university, having obtained convenient rooms, agreeable society, the friendship of some who afterwards became distinguished men, among whom was Goethe; and in the pursuit of study, he was truly in his own element. His thirty-three rix dollars, however, again melted away to one; and he began anew to pray fervently for assistance. Just at the time of greatest necessity, the student who came with him to Strasburg, and who shared the same room, said to him one morning, “You have, I believe, brought no money with you. I will lend you six Carolines, until you receive a remittance.” Stilling knew as little where a remittance, as money, was to come from. But he accepted the friendly offer, and Mr. T—— paid him six louis d’ors. Who but God incited his friend to make this offer, just at the moment when it was most needed?

During Stilling’s attendance at the university, lectures were, in due course, announced on one of the principal topics which he wished to study. Stilling presented himself, on Monday evening, supposing that these lectures would be paid for, like the others, after they were ended. But how was he dismayed when the doctor announced that the gentlemen would please pay six louis d’ors each, on Thursday evening.

His purse was again empty. Mr. T. had lent him already six louis d'ors, and there was no prospect of his being able to return them.

"As soon as Stilling entered his apartment, he shut the door after him, threw himself down in a corner, and wrestled earnestly with God for aid and compassion. The Thursday evening, however, arrived, without any thing of a consoling nature manifesting itself. It was already five o'clock; and six was the time that he ought to have the money. Stilling's faith began almost to fail; he broke out into a perspiration with anxiety, and his whole face was wet with tears. He felt no more courage or faith; and therefore he looked forward to the future, as to a hell with all its torments. Whilst he was pacing the room, occupied with such ideas, some one knocked at the door. He called out, 'Come in.' It was their landlord, Mr. R. He entered the room, and after the customary compliments, he began, 'I am come to see how you are, and whether you are satisfied with your lodging.' Stilling answered, 'Your inquiries after my health do me much honor. I am well, thank God!—and your apartment is quite according to the wish of both of us.'

"Mr. R. rejoined, 'I am very glad of it, particularly as I see you are such well behaved and worthy people. But I wished particularly to ask you one thing:—have you brought money with you, or do you expect bills?' Stilling now felt like Habakkuk, when the angel took him by the hair of his head to carry him to Babylon. He answered, 'No, I have brought no money with me.'

"Mr. R. stood, looked at him fixedly, and said, 'For God's sake, how will you be able to proceed?' Stilling answered, 'Mr. T. has already lent me something.' 'But he requires his money himself,' rejoined Mr. R. 'I will advance you money, as much as you need; and when you receive your remittance, you need only give the bill to me, that you may have no trouble in disposing of it. Are you in want of any money at present?' Stilling could scarcely refrain from crying out; however, he restrained himself, so as not to show his feelings. 'Yes,' said he, 'I have need of six louis d'ors this evening, and I was at a loss.' Mr. R. was shocked, and replied, 'Yes, I dare say you are! I now see that God has sent me to your assistance,' and went out of the room."

In a few moments, this excellent man brought eight louis d'ors, handed them to him, and went away. As soon as he was gone, Stilling fell on the floor, thanked God with tears, and cast himself anew into his paternal arms; after which "he went to the college, and paid as well as the best."

While this was going on at Strasburg, his old friend of the thirty-three rix dollars chanced to visit Stilling's future father-in-law. The conversation turned on their friend at the university, whose diligence, industry and genius were duly commended. Neither of them could conceive whence he obtained his money; but Liebmann remarked, "Well, I wish some friend would join with me, we would remit him, for once, a considerable sum." Friedenburg replied, "I will join

with you in it." Liebmann rejoiced, and said, "Well, then, do you count out one hundred and fifty rix dollars; I will add as many more to them, and send off the bill to him."

"A fortnight after the severe trial of faith which Stilling had endured, he received, quite unexpectedly, a letter from Mr. Liebmann, together with a bill for three hundred rix dollars. He laughed aloud, placed himself against the window, cast a joyful look towards heaven, and said, 'This is only possible with thee, thou almighty Father!—May my whole life be devoted to thy praise.' He now paid Mr. T., Mr. R., and others to whom he was indebted, and retained enough to enable him to get through the winter."

The preceding pages exhibit that, of which the whole book is a specimen, the watchful care of God over his creatures. Stilling was, emphatically, the child of providence. His whole life was distinguished in the same manner by the interposition of God for his help, in every period of greatest necessity.

It is impossible for us to accompany Stilling through his public life. A few only of the remaining items must suffice. After his graduation, he established himself as a regular physician, in the region where he had practised so much and so successfully, before he went to Strasburg. He was not received, however, in the cordial manner which might have been anticipated. His religious friends looked upon him with suspicion, as a backslider; and by the wealthy classes, he was treated only with bare politeness, because he was not a man of property, like themselves. His general practice was not large, and he was often subjected to anxiety, and compelled to incur yearly a small debt, which at length became a serious burden. Still he lived in the exercise of faith in God; and often was amazed at the wonderful interpositions of providence in his behalf. His skill in diseases of the eye laid the foundation for his fame, and operations in that department were among his most successful services. Though he began to operate for the cataract with extreme unwillingness, and with a trembling hand, he became renowned far and wide, and proved himself one of the greatest benefactors of his age in Germany. But often these important operations were performed upon the poor, who were unable to give him any compensation; so that he was constantly exerting himself for human weal in the way of his profession; but, as long as he remained dependent on that profession, he was always in embarrassment. But though Stilling never had any thing

before hand, what was needful never failed him. When it was required, it was there. On one occasion, when it was necessary that, within a certain number of days, seventy dollars should be paid on account of rent, Stilling and his wife suffered the utmost anxiety, not knowing from what source the sum was to be obtained. He had pledged his word for it, firmly relying on the divine promises. As the time of payment drew near without the slightest appearance of obtaining the requisite sum, Stilling, in great distress, "often ran up to his chamber, fell upon his face, wept, and entreated help of God; and when his vocation called him away, Christina (his wife) took his place. She wept aloud, and prayed with such fervor of spirit, as might have moved a stone." At ten o'clock, on the day when the sum was to be paid, the postman rang at the door, and handed Stilling a letter, the contents of which were very heavy. It was a packet, superscribed by Goethe, enclosing one hundred and fifteen rix dollars in gold. It appears that Goethe had obtained from Stilling, some time before, a manuscript of the narrative of his youth, which he had printed without Stilling's knowledge, and this welcome sum was obtained for the copyright.

After having continued for a season in the practice of medicine, Stilling received an appointment to a professorship, to which the course of his studies and his experience eminently adapted him. This was a most agreeable event to him; but it was not unattended by difficulties. Especially, in the prospect of a change of residence, he felt it incumbent on him to pay his debts. Eight hundred guilders must come from some quarter or other, before he could leave the town. Some advised him to assign his goods to his creditors. But this he declined.

"'No, no,' said he, 'every one shall be paid to the uttermost farthing. I promise this in the name of God. He has been my guide, and certainly will not let me be confounded. I will not make myself a knave, and abandon the school of my heavenly Father.' 'It is all very well,' answered they; 'but what will you do now? You are unable to pay; and if you are arrested and your furniture seized, what will you then do?' 'I leave all that to God,' rejoined he, 'and do not trouble myself about it, for it is his affair.'"

His friend, Mr. T., who had been his room-mate at Strasburg, interceded with a merchant to whom Stilling owed sixty dollars, to remit the debt. The merchant not only remitted it, but gave him, in addition, sixty dollars more, to meet his



straitened circumstances. Mr. T. also advised Stilling on the next day to go about and take leave of all his acquaintances. "Be comforted," said he, "and see what God will do for you." Stilling followed this advice. The first person on whom he called, at parting, slipped into his hand a roll of money, amounting to one hundred guilders. As he proceeded, acknowledgments were pressed upon him with the greatest delicacy; "and in the evening, when he had finished his round, and returned home, and counted the money over, how much had he?—*Exactly eight hundred guilders, neither more nor less.*"

In the year 1784, the academy of Political Economy, with which Stilling was connected, was removed from Rittersberg to Heidelberg. His situation was there improved, and his compensation somewhat increased; but still, not sufficiently to enable him to liquidate all the debts which he had accumulated. In the year 1786, he was appointed by the university of Marburg, public and ordinary professor of the Economical, Financial and Statistical Sciences, with a salary of 2130 guilders, current money. In the mean time, his wife had died, and he had married again. His second wife was a more skilful housekeeper than the first; and besides meeting the expenses of the family with his salary, she managed every year to do something towards cancelling his debts. Though he had retired from the general practice of the medical profession, he continued to operate gratuitously for the cataract with much success. During his residence at Marburg, Stilling published two works, "Scenes in the Invisible World," and "Nostalgia" (*Heimweh*), which had an important influence in determining his final mode of life. These works have had an extensive circulation. The act of writing them revived in his mind an impulse which he had strongly felt from his childhood, to become an active instrument in the Lord's hands, for the advancement of religion. Various circumstances seemed to suggest, that the time had now come for this impulse to be carried into effect. But the path to attain this end was not so clear. He continued, therefore, for the present, to discharge the duties of his office, occasionally to write for the press, and sometimes to visit distant places, for the purpose of performing ophthalmic operations. Some of these journeys were both interesting and profitable. On one such tour into Switzerland, Stilling experienced another of those remarkable

interpositions of Providence, by which his life had been so much distinguished. He had a debt upon him of 1650 guilders, which must soon be paid. One of the Swiss patients on whom he operated for the cataract, without any knowledge of the fact, and simply from an impulse to make Stilling more happy, paid him exactly 1650 guilders for his cure. When Stilling retired to his room at night, he found the sum, partly in cash and the remainder in bills, upon his bed.

After a season, the way seemed opened before him, and Stilling having resigned his chair at Marburg, devoted himself to religious authorship, under the patronage of the Elector of Baden. This was his last employment; and in this, old age with its infirmities gradually crept upon him. But he had spent a long and eventful career. Now, surrounded by his children and grand-children, happy in the recollection of a well-spent life, and joyful in the prospect of the life to come, he composed himself, to wait for the summons.

The last scenes of his life, described by his grandson, are exceedingly touching and beautiful. We seem to forget that we stand by the death-bed of the accomplished professor. We imagine ourselves in the presence of one of the old patriarchs. The loveliness of piety beams forth in his appearance, and speaks in all his words. We find pleasure in coming to such a place. It is holy ground. It is impossible for us to quote the extended account. We will give only the close.

“But the solemn and mournful moment now gradually approached. The far advanced Christian, like his Redeemer, was to drink the cup of tribulation to the very dregs, as a glorious testimony of faith to the world. And it was the middle of Holy Week. He went, with his Saviour, to meet death and victory. On beholding his countenance, beaming with affection and dignity, one would have exclaimed, O Death, where is thy sting? O Grave, where is thy victory? But thanks be unto God, who giveth us the victory, through our Lord Jesus Christ.

“He continually sought us out, one after the other, with his benign and solemn look, and once exclaimed, ‘Continue in prayer,’ and we ceased not.

“He refreshed his languishing lips a few times more with cooling drinks, until at length he said, ‘It is enough; no more will go down.’ Several times he stammered forth supplicating expressions, when suffering from convulsive attacks, to the great Consummator, such as, ‘Lord, cut short the thread of life!’ and, ‘Father, receive my spirit!’—and then we thought we heard him breathe his last. However, his vigorous constitution recovered itself a little. He prepared himself for the approaching mortal blow by stretching himself out at full length, and what he otherwise regarded as necessary; then fixed his eyes on the picture of the infant Jesus, which hung opposite to him; and now his eyes failed,

and he closed them with all the power of bodily and mental strength. We stood breathless, and continued in prayer, while convulsion fearfully distorted the features of the sufferer. Once—and a second time—it seemed as if evil spirits sought to discompose his noble mien. But, behold, the dignified traits of his sublime countenance returned to their dignity and benignity, and heavenly purity perfectly presented itself to our gazing eyes. And when at noontide the sun shone most cheerfully, his breath departed, and the Christian had overcome. In faith was his victory.

“There is sorrow on earth for the departed benefactor, counsellor, friend and incomparable father. Father Stilling is lamented even in the most distant countries: but in heaven, there is joy amongst the blessed, and an unceasing song of praise before God ascends from his beatified spirit.”

We designed to have spoken of the intermingling of a kind of superstitious element in Stilling's character,—his belief in supernatural appearances, and the regard he paid to waking visions. Several instances of this occur in the volume. They are perhaps to be viewed as almost the constant characteristics of persons educated in such entire seclusion, where, in a deep valley and among precipitous mountains, every reflection of the light, and every tree could be easily transformed, by a lively imagination, into a being from some distant sphere. Had our space permitted, we should have been glad to speak on another subject, the internal impulses, by which Stilling often thought he could discover the divine will. The character of the piety exhibited by Stilling and his friends, in the rural district of Tiefenbach, and by the tradesman and his family, with whom Stilling last wrought as a journeyman, deserves, also, more than a bare notice. How lovely is its light! What inimitable beauty it adds to the charms of pastoral life! And how it elevates and sanctifies whatever it touches! “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” It raises Jane, the Young Cottager, and Elizabeth Wallbridge to a seat among kings. But our limits forbid us to proceed to these and many other interesting topics, suggested by the *Life of Heinrich Stilling*. We close, therefore, with his own appropriate language:

“Whoever is inclined to wonder and rejoice at me, let him wonder at the way in which I have been led, adore the Father of men, and thank him that he still does not leave himself without a witness; that he also prepares witnesses to tread his sacred paths, and still sends laborers into his vineyard, even at the eleventh hour.”

## ARTICLE X.

## LITERARY NOTICES.

1. *Sermons and Discourses*, by THOMAS CHALMERS, D. D., LL. D.—First complete American edition, from the Glasgow edition, revised and corrected by the Author. 2 vols. 8vo. New-York. Robert Carter. 1844.

*The Works of Rev. John Newton, to which are prefixed Memoirs of his Life*, by the Rev. RICHARD CECIL. 2 vols. New-York. Robert Carter. 1844.

Dr. Chalmers' Theological Works have recently been stereotyped and published in Glasgow in fifteen volumes. The first and second contain his "Natural Theology,"—the third and fourth, "The Evidences of Christianity,"—the fifth, "Sketches of Moral and Mental Philosophy,"—the six succeeding volumes, his "Sermons," and the four last, his "Lectures on Romans." The first seven volumes of this series were reprinted in this country, uniformly with the Glasgow edition. The number of volumes, however, rendered the work too costly for general circulation, and it was thought best to publish them in a cheaper form. The Lectures on Romans were therefore published in one volume, 8vo., at one dollar and fifty cents, and in little more than six months, nearly four thousand have been sold. The Sermons are now offered in two volumes, 8vo., at two dollars and fifty cents; so that the whole three volumes, in uniform type and binding, comprising ten volumes of the Glasgow edition, cost only four dollars. The Sermons of Dr. Chalmers are too well known to need additional recommendation. For the sake of those who are not familiar with them, we may say that they include Miscellaneous and Occasional Discourses, Sermons on Depravity, on the application of Christianity to the Commercial and Ordinary Affairs of Life, and on the Christian Revelation, viewed in connection with Modern Astronomy. The utility of reading good sermons is not, for a moment, to be questioned. The minister not only finds them suggestive of interesting themes for his public efforts, but reaps from them valuable incidental instruction in the art of sermonizing. They are useful to the private Christian, giving him the means, when necessity requires, of spending a Sabbath profitably at home. When churches are destitute of a pastor, and no supply can be obtained, a printed discourse, read publicly, will both aid in the spiritual improvement of the people, and the proper observance of holy time. The enterprising publisher is doing excellent service to the cause of religion and morality, by such reprints of standard authors as he has lately issued. The works of Dr. Chalmers are no ephemeral publication, destined to be read this year, and thrown away and forgotten, the next. They will command a steady sale, as long as sterling theology, sound sense, and sober sermonizing are appreciated and desired.

The Works of the Rev. John Newton are printed in the same size and style, and sold at the same price as the Sermons of Dr. Chalmers. Each volume contains nearly 500 pages, in double columns. The Works



embrace, besides the Narrative of Mr. Newton's Life, his Letters, Sermons, Cardiphonia, the Olney Hymns, Sketches of Ecclesiastical History, etc. The plain, direct style of Mr. N., his ability to speak to the heart, his deep yet cheerful piety, render him an acceptable companion, wherever he is known. His Life exhibits him as a most interesting trophy of divine grace. On all themes pertaining to Christian exercises, his productions show the skilful hand of an operator who knows by experience that which he describes. The Christian heart will long welcome them. Without metaphysical subtilty or refinement, without exegetical power or eminent learning, they awaken a response in the reader by their truth.

2. *Lyra Apostolica*. First American, from the fifth English edition. New-York. D. Appleton. 1844. 262 pp. 24mo.

This book is a series of short compositions in verse, published originally in the British Magazine. It belongs to the efforts to support the Church and bring it into notice, with which the present day abounds. The pieces generally have a quaint air, as if they had come from the shades of a pious antiquity—waiting, in times past, as reserved soldiers, for the exigencies of the age of warfare and trial. Some portions of the pieces are very beautiful; and some are obscure. Several of them have a decidedly Puseyite air. In two or three instances, the writer has gone even farther still towards Rome, apparently asserting some of the very doctrines by which practical Popery is distinguished from evangelical Christianity. Thus, on p. 25, we find, in one stanza, the invocation of a saint (we know not whom), and the doctrine of penance for sin, in which is ascribed to human work the merit to wash away guilt:

“Then plead for me, thou blessed Saint,  
While I in haste begin,  
All man e'er guessed of work or plaint  
To wash away my sin.”

Of the same class is a form on the next page:

“I cannot wear guilt's silent thrall;  
Cleanse me, kind Saint!”

On p. 102, the baptism of Christ is styled a baptism of repentance. We have been accustomed to regard the baptism of Christ, not as an emblem of his penitence, but as an example for the imitation of his followers—a ratification of the divine institution. The Sinless could not repent:

“How didst thou start, Thou Holy Baptist, bid  
To pour repentance on the Sinless Brow!”

On p. 147, the authority is ascribed to the Church, which belongs only to the Word of Revelation:

“So may my eyes from all things Truth convey,  
My ears in all thy lessons read aright,  
My dull heart understand, and I obey,  
Following where'er the Church hath marked the Ancient Way.”

On p. 152, the doctrines of apostolic succession and the infallibility of the Church are set forth:

“They fenced the rich bequest he made,  
And sacred hands have safe conveyed  
Their charge from age to age.

"Wanderers, come home! when erring most  
 Christ's Church aye kept the faith, nor lost  
 One grain of holy truth:  
 She ne'er has erred as those ye trust."

On p. 158, we notice a piece entitled "Schism," which is a strange mixture of charity and prejudice, combined in apparently equal proportions—an amusing condensation of two opposite principles within the smallest possible space:

"Oh, rail not at our brethren of the North,  
 Albeit Samaria finds her likeness there;  
 A self-formed Priesthood, and the Church cast forth  
 To the chill mountain air.

"What though their fathers sinned and lost the grace  
 Which seals the Holy Apostolic Line?  
 Christ's love overflows the bounds His Prophets trace  
 In His revealed design."

The taking title of the book, together with its possible influence as a collection of religious poetry, seemed to demand a careful examination of it. These errors are mingled with many strong and sweet strains, which deserve high commendation. We would gladly copy some of them, did not our limits forbid.

3. *Memoir of Mrs. Sarah Lanman Smith*. Late of the Mission in Syria. By EDWARD W. HOOKER. New Edition. Boston. T. R. Marvin. 1844.

A new edition of this well known and interesting Memoir has just appeared. It is well that, without any loss of beauty or excellence, it is put into a cheaper form, for the purpose of promoting its wider circulation. Few memoirs of female missionaries have been more admired. It describes the missionary adventurer, not amid toil, and sorrow, and privation, but in the highest state of comfort to which persons engaged in that department of labor are ever likely to attain. The Holy Land, in which Mrs. S. resided, and some of whose interesting localities she visited, gives a charm to her journals. We see in her the true spirit of a missionary before her actual engagement in the work; even before any prospect was opened, that led her seriously to anticipate it. And, in the pleasant places where the lines fell to her, the same spirit is still predominant. We see in her not the elegant foreign resident alone, but the humble, earnest Christian, diligent in her evangelical work, till summoned, by an early death, to retire from it. The Memoir is worthy of the best commendation, and we hope it may find numerous readers.

4. *The Unique; a book of its own kind, containing a variety of hints, thrown out in a variety of ways, for evangelical Ministers, Churches, and Christians*. Boston. John Putnam. 1844. pp. 234. 24mo.

Some errors and abuses are of such a nature that it is sufficient merely to call attention to them, in order to ensure their removal. The Unique describes, in a lively manner, many things which are as they should not be, in ministers and churches, in individuals and congregations, and leaves the picture to be claimed by those to whom it is applicable. It has excited considerable attention, and deserves a wide circulation.

5. *The Daughter of the Isles, and other Poems.* By WILLIAM B. TAPPAN. Boston. W. D. Ticknor & Co. pp. 256. 32mo.

The present volume contains about one hundred pieces from Mr. Tappan's prolific muse. The subjects, in general, are judiciously chosen, and the execution often manifests undeniable traces of poetic genius and fire. We have already expressed our opinion of Mr. T.'s talents in this Review, vol. VII, p. 302. The best piece in the present collection is the last, entitled "Gethsemane." It is in the "Psalmist," hymn 219.

6. *The Cypress-Wreath. A Book of Consolation for those who Mourn.* Edited by RUFUS W. GRISWOLD.

*Daily Manna for Christian Pilgrims.* By BARON STOW.

These two little works belong to the miniature series of Gould, Kendall & Lincoln. The first is a token for mourners, composed of prose and verse, admirably adapted to the purpose for which it was prepared. The beautiful design upon the cover, is in exquisite taste. The other work is a passage of Scripture, with a short analysis of its contents, and a stanza of a hymn for every day in the year. Both the plan and the execution of it are worthy of praise.

7. *The Power of Faith, exemplified in the Life and Writings of the late Mrs. Isabella Graham.* A new edition, enriched by her Narrative of her Husband's death, and other select Correspondence. Am. Tract Society. pp. 440. 12mo. 1843.

*A Memoir of the Rev. Legh Richmond.* By the Rev. T. S. GRIMSHAW. Seventh American edition. pp. 362. 12mo. New-York. M. W. Dodd. 1844.

Good Memoirs are among the most profitable reading. There is a class of religious biographies not worth the paper on which they are printed, much less worth the time spent in perusing them. They communicate no information, available for any practical purpose; they produce neither intellectual nor spiritual improvement; they give no strong views of character; they do nothing for the reader, unless it be to provoke a sickly sentimentalism, more injurious than beneficial. But these Memoirs are not of that class. They have already passed the ordeal of public opinion in former editions. They have successfully won their way into the catalogue of our prevalent religious literature; and that literature is adorned and honored by them. They have their distinguishing characteristics; and yet, in some respects, a remarkable harmony. As gift-books, or table-companions, they will never lose their value. They are treasures, which grow brighter and brighter, the more they are used.

8. *A Discourse, delivered at the one hundredth Anniversary of the Organization of the First Baptist Church in North Stonington, Sept. 20, 1843. With an Appendix.* By ALBERT G. PALMER. Boston. Gould, Kendall & Lincoln. 1844. pp. 72. 24mo.

The centennial celebrations, which have occurred so often within the last few years, have brought to light a good collection of materials for the use of the historian. Some of them are rich in interesting details; while others serve only to show the poverty of our annals. This Discourse states that the earliest Baptist church in Connecticut was founded

at Groton, in 1705, and the First Church in Stonington, in 1743. There is a striking contrast in the continuance of the pastoral incumbent in his office in the early and recent periods of this church. The first four pastors labored with the church 22, 25, 23 and 20 years respectively, making an aggregate of 90 years. Four others have stood in the pastoral relation to the church one year each, and one, a year and a half. The remaining four years and a half, the church was without a pastor. A part of the Discourse is occupied in giving a view of the character of the age, and the circumstances whose influence was felt in the early Baptist churches of Connecticut. Though it contains hardly enough of general information to sanction the title gilded on the cover, "The Early Baptists of Connecticut," we esteem it an interesting and well written document, and worthy of a place among our historical contributions.

9. *The Ciceronian; or the Prussian Method of Teaching the Elements of the Latin Language.* Adapted to the use of American Schools. By B. SEARS. Boston. Gould, Kendall & Lincoln. pp. 184. 1844.

This little volume of Prof. Sears, is based on the principles of a work published by Dr. Ernest Ruthardt, of Breslau, in 1839, and again, enlarged and improved, in 1841. The Prussian Minister of Education was so much pleased with the work of Ruthardt, "as to order a copy for every gymnasium in the kingdom. He, at the same time, requested the teachers to direct their attention to the subject, and afterwards to express their opinion upon it. The consequence has been a very general approbation of the method, and its adoption in about a hundred gymnasia." The work consists of two parts: the second is a selection of complete sentences, or short paragraphs, from the works of Cicero, extending to 114 pages, and on which the scholar is to be exercised. The first explains the plan of instruction contemplated, and exhibits specimens of its application. It is impossible for us to present a full account of it, in this place. The statement is sufficiently condensed in the work itself. The book is peculiarly fitted for young learners, and is eminently adapted to make thorough linguists and independent scholars. The publication of it is a proof of what we have before remarked, a revival of interest in classical learning; and we are sure it will prove an efficient aid to such learning. Its influence, within a few years, will be felt, so far as it is known, from the daily task of the schoolboy to the elegant retirement of the accomplished scholar. We recommend to all teachers of the languages to avail themselves of the earliest opportunity to become acquainted with its contents.

10. *Sermons preached upon several Occasions.* By ROBERT SOUTH, D.D., Prebendary of Westminster, and Canon of Christ Church, Oxford. A new edition, in 4 volumes; including the Posthumous Discourses. 8vo. Philadelphia. Sorin & Ball. 1844.

Dr. South was the son of a London merchant, born in 1633, at Hackney, and a fine classical scholar. He was successively chaplain to Lord Clarendon, and the Duke of York, and in 1676, he went to Poland, as domestic chaplain to the English ambassador, Lawrence Hyde. He wrote, afterwards, an account of his journey to Poland. In the latter part of the seventeenth century, he engaged in a controversy with Dr. Sherlock, respecting the doctrine of the Trinity. Neither of the disputants denied the doctrine. Their controversy respected the mode of



explaining it. Dr. South died in 1716. Dr. Johnson said of him, "His judgment was penetrating, and his knowledge extensive. He did honor to his age and country—I could almost say, to human nature itself. He possessed at once all those extraordinary talents that were divided amongst the greatest authors of antiquity: he had the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful lights, graces and embellishments of Cicero. One does not know which to admire most in his writings, the strength of reason, force of style, or brightness of imagination. In short, the best way to praise him is to quote him. In all his writings will be found the divine, the orator, the casuist, and the Christian." We may add to this, that Dr. South was a keen observer of whatever was passing in the political and ecclesiastical world, during the stormy period in which he flourished; and he hesitates not to introduce into his sermons piquant allusions to the events that were then transpiring. Baxter describes him as "a fluent, witty satirist;" and adds, that when he was once appointed to preach before the King, "the crowd expected a vehement satire." In this sermon, Baxter relates that "when he had preached a quarter of an hour, he was utterly at a loss; and so unable to recollect himself that he could go no further, but cried, 'The Lord be merciful to our infirmities,' and so came down. About a month after, they were resolved that yet Mr. S. should preach the same sermon before the King, and not lose his expected applause; and preach it he did, little more than half an hour, with no admiration at all of the hearers; and, for his encouragement, the sermon was printed. When it was printed, many desired to see what words they were that he was stopped at the first time; and they found in the printed copy all that he had said first, and one of the next passages which he was to have delivered was against me for my 'Holy Commonwealth.'" To us, who read the many allusions to the events of that period, after the lapse of a century and a half, and now that they are become harmless, they serve as a pleasant spice—a true Attic salt. They are forcible, eloquent, and, as a monument of the spirit of the times that dictated them, valuable;—but they must have been bitterly felt by all sectarians and dissenters in government and religion. Even the Anabaptists, as he calls them, have not escaped his prolific pen. They are noticed, in a single paragraph; but in a way which, while it amuses us, at the same time fortifies, and defends, and honors their principles. The Sermons are 127 in number. The topics are selected from a very wide range, and the mode of treating them presents to the reader continual variety. We have no hesitation in saying that the discourses will be read with pleasure and profit. The publishers have done a good service to the American community by presenting them these beautiful volumes, for which we hope they will receive ample remuneration. A fine index of subjects—extending to 33 pages, in double columns, and fine print—adds much to the value of the books.

11. *Expository Notes, with Practical Observations on the New Testament.* By WILLIAM BURKITT. 2 vols. pp. 725, 847. Philadelphia. Sorin & Ball. 1844.

The Notes of Mr. Burkitt are not critical, but practical and devotional. They resemble Henry in pious inferences drawn from the sacred text. Doddridge has remarked that Burkitt drew from several expositors, whom he implicitly follows, and by whom he is sometimes misled. Such an instance occurs, for example, in the scholium on Matt. 3: 15, where

later and more learned critics have erred in the same manner. The first edition of the work was printed early in the last century, and it has been several times reprinted, in folio and quarto. An abridgment, in one thick octavo volume, was published in England, a few years since, for the use of the poor. Manuals of devotional meditations on the Scriptures are not likely to become too numerous for the public welfare; although, in an age grasping after intellectual, more than after spiritual, improvement, they may not yield so rich a return to the publishers, who issue them at great expense, as books of a different character. Purely exegetical works on the Scriptures have the disadvantage, that further researches in critical science often make them less valuable, cutting off the circulation of the earlier, at the introduction of the later. The same firm who publish the Notes of Burkitt, have been unfortunate in reprinting from the Scotch edition, Tholuck on the Romans, translated by Rev. Robert Menzies. Prof. Tholuck, by means of subsequent researches, has greatly altered and improved his work, almost making it a new one; and an edition, in this country, in order to possess the highest value, ought to be either a new translation from this last Commentary, or re-edited in such a manner as to embrace the author's last corrections. Critical science is never at an end. Its field is continually enlarging. But practical scholia are always valuable. The lapse of time, and the labors of additional writers, instead of diminishing the value of our acquisitions, only add to the quantity of them. We are happy to add this work of Burkitt to the list of valuable reprints of theological lore.

12. *Ancient History*: Containing the History of the Egyptians, Assyrians, Chaldeans, Medes, Lydians, Carthaginians, Persians, Macedonians, the Seleucidæ in Syria, and Parthians. From ROLLIN, and other authentic sources, ancient and modern. 4 vols. 12mo. New-York. Robert Carter. 1844.

This is a stereotype work, issued originally by the London Religious Tract Society. The title-page states that it is compiled from Rollin. It is said, however, in the preface, that the portion which has been derived from Rollin has been entirely re-written, and corrected and augmented by the light of subsequent investigations. The geographical and historical writers cited in addition to Rollin, are very numerous, and of high authority in their several departments. The work combines two peculiarities: the first is, that it embraces full geographical and statistical information, respecting the countries in question; and the second is, that it is an attempt to write a history on Christian principles,—the hand of God being recognized, and his agency pointed out in the successive events, pertaining to the rise, prosperity, and fall of nations. History certainly furnishes a wide field for the investigation of the Christian scholar and philosopher, where the agency of an almighty power may be as distinctly seen as in the works of the visible creation. We wish that this compilation might be the means of displacing some of the cheap literature of the times. It consists of four good volumes, embracing 1334 pages, handsomely printed, and moderately bound, at the very low price of two dollars.

13. *The Life of Charles Follen*. By E. L. FOLLEN. Boston. Thomas Webb & Co. 1844. pp. 419. 12mo.

This is an interesting Memoir, extremely well composed and arranged. Dr. F., it is well known, was a German and a literary gentleman, an

ardent lover of republican principles, and warmly attached to America, the land of his adoption. The work before us exhibits the peculiar simplicity of his character, and commends him to the interest and regard even of entire strangers. Though not specially of a religious cast, it is a worthy addition to our biographical literature. The likeness at the beginning is a good engraving, and an excellent resemblance of the lamented original.

## ARTICLE IX.

### MISCELLANEOUS INTELLIGENCE.

#### BENEVOLENT SOCIETIES.

*The Baptist General Convention for Foreign Missions.*—The Tenth Triennial Meeting of the Convention was held in Philadelphia, April 24, 1844. The receipts of the treasury for the financial year, ending April 1st, 1844, derived from individual and associate donations, and from legacies, amount to \$62,062.29. The expenditures for the same period have been \$74,221. Excess of expenditures above receipts \$12,159; which, added to the debt of last year, makes the balance against the Board, \$27,018. The amount received the past year from the sources mentioned above, is greater than that of the preceding year by \$16,179.22; and exceeds the sum raised during the year preceding the last Triennial Convention by \$9,463.61. The Board have also received from the American and Foreign Bible Society \$6,000, for the publication of the Scriptures in foreign lands;—from the American Tract Society, for the publication of Tracts, \$2,500;—from the United States Government, for the promotion of civilization among the American Indians, \$3,300; and \$2,222 from the Baptist Missionary Society, England, as a special donation for the spread of the gospel in China. Of the Missionary Magazine, 4,700 copies are published. Of the Macedonian, at Boston, about 23,000—at Cincinnati, about 5000.

The number of Missions under the direction of the Board of Managers is eighteen; seven of these are to Indian tribes in North America; three are in Europe; one is to the Bassas in West Africa; and seven to Asia. The Missions in North America are to the Ojibwas, Ottawas in Michigan, Tonawandas in New York, Shawanoes, Cherokees, Creeks and Choctaws;—including 7 missions; 14 stations and 5 out-stations; 32 missionaries and assistants, of whom 12 are preachers; 10 native assistants; 11 schools and about 350 pupils; 15 churches with 1600 members; 283 baptisms reported the last year. The gospel by John, in Ottawa, has been translated, and is in course of publication. The same in Shawanoe is nearly ready for the press. The European Missions are in France, Germany, Denmark, etc., and Greece; including 3 missions, 19 stations and 1 out-station; 10 missionaries and assistants, of whom 4 are preachers; 25 native preachers and assistants; 26 churches in connection with the Board, with more than 800 members; 97 baptisms reported. In the missions in Western Africa, are 2 stations and 1 out-station; 3 missionaries, 3 assistants and 2 native assistants; 4 schools with 100 pupils; 2 churches and 24 members. Some attention has been given to the preparation of books, and the translation of the Scriptures. The missions in Asia are seven. They are as follows: Maulmain mission, Tavoy mission, Arracan, Siam, China, Asam and the Teloo goos; including 17 stations and 28 out-stations; 62 missionaries and assistants, of whom 30 are preachers; more than 60 native preachers and assistants; 32 churches with about 2500 members; 449 baptisms. The whole Bible in Burmese, translated by Dr Judson, is in circulation. Progress has been made towards establishing a theological institution for Karen assistants at Maulmain. In the printing department at Maulmain, the Epistles, from Galatians to Titus, in Peguan, have been printed, and the residue are under revision for the press. The aggregate of printing, in 1842, was 17,200 copies, or 1,090,800 pages; including the first part of Pilgrim's Progress in Burmese. A Burmese and English Dictionary is in course of preparation. The printing department at Tavoy has been in active operation, includ-

ing the printing of portions of the Karen New Testament; number of pages in 1842, 1,809,000, and from April to July, 1843, 570,000 pages. In the Siam mission, in addition to ordinary religious services, instruction has been given to a theological class of Chinese assistants, and translations have been in progress, both Siamese and Chinese. The entire New Testament in Siamese, translated by Mr. Jones, has been printed, also a Siamese grammar by the same, and Chinese tracts, amounting to more than 17,000 copies, or about 750,000 pages. More than 27,000 tracts, or 364,513 pages have been distributed.

The whole number of missions in connection with the Board, is 18; stations and out-stations, 92; missionaries and assistant missionaries, 110; native preachers and assistants, about 100; churches, 75; baptisms reported, 829; members, 4,800. There are also from 30 to 40 schools, containing from 800 to 1000 pupils. The number of missionaries and assistant missionaries sent forth the past year is 14; 3 assistant missionaries have died, and 5 missionaries and assistants have been dismissed: net increase, 6. The New Testament in Bassa, Asamese and Chinese, is in preparation. The Siamese New Testament is printed, and the Karen and Peguan are in course of publication.

*The American Baptist Home Mission Society* held its twelfth anniversary in Philadelphia, April 23, 1844. By the Treasurer's report, it appears that on the 1st inst., the total amount of receipts, including those of auxiliaries, was \$51,811.52, that is, \$11,228.40 more than last year; exclusive of those of auxiliaries, \$13,401.76, being \$1,595.19 more than were received up to the 15th April of last year. At the same period, the liabilities were \$9,971.04, and the available resources were \$6,101.43, making the balance against the Society, \$3,869.61. The total number of agents and missionaries, registered in the missionary table, is 359. They were distributed in 25 States and Territories, in Canada and Texas. They supplied at least 761 stations. Their joint labors are equal to those of one man for 179 years. The reports of many of the missionaries of auxiliaries are very deficient of statistical information. Nevertheless among the results mentioned by the whole number named on the list, are the baptism of 5059 persons, the organization of 55 churches, and the ordination of 30 ministers. At the stations occupied by them, 6325 children have been instructed in Sabbath Schools, 19 houses of worship have been completed, 23 others have been commenced, and 12 churches have become able to support their ministers without missionary aid. Of the number of missionaries mentioned, 79 were appointed by the Executive Committee; 16 of them, however, received their commissions since the 1st of February, and but a few of them have yet reached their fields. The number actually employed, therefore, was but 63. These labored in 18 States and Territories, in Canada and Texas. They steadily supplied 240 stations; delivered 8,329 sermons and lectures; made 11,130 pastoral visits, and performed a large amount of other ministerial labor, the aggregate amount of which is equal to that of one man for 46 years. Among the results of their labors, they report the baptism of 1,127 persons, the organization of 29 churches, and the ordination of 18 ministers. Under their superintendence, 4,305 pupils have been instructed in 144 Sabbath Schools and Bible Classes. At their stations, 4 houses of worship have been erected, and 8 others commenced; 3 churches have been sufficiently strengthened to maintain the stated ministry of the gospel without further assistance, and 44 young men are preparing for the ministry.

*The American and Foreign Bible Society* held its seventh anniversary in Philadelphia, April 23, 1844. The receipts during the past year were, from donations, \$21,451.63; from Bibles sold, \$3,215.86; total, \$24,667.49. Bibles were distributed to the amount of \$2,762. The whole number of books sent from the depository to the various States, for sale or distribution, including those transmitted to Burmah and China, and 5,300 to the City Bible Society, is 25,702. Nineteen new auxiliaries have been added. Of the disbursements, \$6,000 were paid to the Baptist Board of Foreign Missions, to aid in printing and circulating the Scriptures.—Since 1839, 96,705 copies of the Scriptures have been distributed by the Society. The Annual Report is a document of great interest and value; containing, in addition to the usual details, a catalogue of the Biblical labors of the Serampore missionaries for forty years, with a statement of the several parts of the Bible translated and printed by them, the languages into which the versions are made, the number of copies issued, and the year of their publication;—also, Dr. Devan's complete historical view of Chinese versions.

*The American Baptist Publication and Sunday School Society* held its fifth anniversary in Philadelphia, April 24, 1844. During the past year, the whole



amount received into the Treasury, including \$37.27 on hand from the preceding year, has been, \$12,714.94. Of this sum \$104.94 have been received for life and annual memberships, \$710 from legacies, \$464.08 for the publishing and volume fund, \$25 towards furnishing permanent stock for a Colporteur in the Mississippi Valley, \$66.47 to furnish libraries for needy ministers and Sabbath schools, \$25 for the Valley Fund, \$1526.07 in donations for other benevolent societies, and \$9340.57 received in the business operations of the Society. The payments have been \$12,599.08, leaving a balance in the treasury of \$115.94. The Society is anxious to adopt the Colporteur system. The Report thus alludes to it. 'The experiment in this department of our efforts demonstrates its economy, safety, and efficiency. Without this appendage, the Publication Society can effect but little in providing for the spiritual wants of the churches where its labors are most needed. This plan involves no doubtful experiment. It requires no complicated or expensive machinery. No costly agencies are necessary. The plan adopted, combines the agency system of the American Tract Society, and the book system of the Methodists. Our Colporteurs, instead of being paid salaries, travelling expenses, and for travelling equipage, receive a commission on sales.'—The Society wish to raise \$50,000 the next five years, at the rate of \$10,000 a year, to carry into complete operation the proposed system, and resolutions were passed, approving the plan. Twenty-eight numbers, including 29,504 tracts and 394,363 pages, have been printed during the year. Two new books for Sabbath schools have been adopted and published. The Board have received the stereotype plates of the Psalmist, according to agreement with the Boston publishers, and have issued five editions of that Hymn Book, since the last of August. The Almanac and Baptist Register for 1844 has passed through three editions, including about 12,000 copies. About 2,700 copies of the Baptist Record are issued weekly.

#### LITERARY INTELLIGENCE.

##### AMERICA.

Prof. Champlin, of Waterville College, Me., has in preparation, and will soon put to press, a translation of Kühner's Elementary Latin Grammar.—We have seen announced as in preparation, a volume of Lectures on Christian Character, with other Discourses, on various subjects, doctrinal, experimental and practical, by Rev. Joshua Bates, D. D., formerly President of Middlebury College.—M. W. Dodd, publisher, New York, has commenced issuing, in eight or ten Numbers, a new volume of unpublished sermons of the late Dr Griffin, with the promise of an early reprint of his Life and Sermons. The number already issued contains six discourses, on various practical subjects. They were prepared by the author for publication, previous to his death. The volume is in octavo form, printed in double columns, with clear type.—A fourth volume of Robert Hall's works, under the superintendence of the Rev. Dr. Belcher, is about to be issued by the Harpers. It will extend to some 700 pages, and contain additional sketches of his life, and anecdotes, besides a large number of his discourses. The same firm are reprinting the former volumes, uniformly with the new one. The latter, however, will be for sale separately from the first three.—The volume of Dr. Maxcy's works, by Prof. Elton, an octavo of about 500 pages, is nearly ready.—Mr. Schoolcraft is engaged upon a work of much research, on the "Picture Language of the Indians."

##### ENGLAND.

Bunyan's Pilgrim's Progress has been converted into an epic poem, in six cantos.—The Rev. Charles Forster's new work on the "Scriptural and Classical Geography of Arabia," has just appeared in London. The recovery of a lost language,—the ancient Hamyaritic of Southern Arabia,—is among the topics of the book. Other inscriptions, in a similar character, it is believed, and not improbably in considerable number, exist in the same quarter, as well as in other parts of Arabia.

At the late meeting of the Presbyterian Synod of England (April 16), a college or Divinity Hall was established in London. Dr. James Buchanan is appointed president and primarius professor.

##### FRANCE.

A new volume of the large work on the Benedictines of St. Maur (*Histoire littéraire de France*), continued by the Academy of Inscriptions and Belles Lettres, has appeared at Paris. Vols. 1—12 of this work, published between 1733

and 1763, embrace the literary history of France to the middle of the 12th century. For 25 years, nothing more was published. In 1807, Mr. de Champagny made the continuation his care, and induced the Institute to elect a committee of editors to superintend the work. Vols. 13—15, published in 1814—20, completed the history of the twelfth century. Vols. 16—20 are devoted to the state of science in the thirteenth century. The last volume contains accounts of a large number of troubadours, and notices of the works of the four principal poets of that day, John d' Arras, Adam de la Halle, Adènes, and Rutebœuf.

#### GERMANY.

Several recent German works having now, for the first time, come under our inspection, we shall not hesitate to notice such as are particularly valuable, though some of them may have been published one or two years. Among such is to be reckoned Hefele's second edition of the Apostolic Fathers (*Patrum Apostolicorum Opera*), published in 1842. An account of the first edition was given in this journal (Sept., 1840, page 479). Besides such corrections and improvements as are ordinarily made, when new editions are called for, this has added a Latin translation, and important explanatory notes, which greatly enhance the value of the work. It is now, by far, the best, as well as cheapest, edition for common use.—The two recent volumes of Gervinus, on the *Neuere Geschichte der poetischen National Literatur der Deutschen*, completes his great work, the first three volumes extending from the earliest times to the age of Gottsched, and the last two, as their title indicates, covering the period of the more recent literature. Perhaps no nation of modern Europe has such a critical survey of its poetical literature. Whatever exceptions may be taken to some of the author's views, he is generally acknowledged to be almost unrivalled as a literary historian and critic.—Ullmann's Reformers before the Reformation (*Reformatoren vor der Reformation*), in two volumes, proves to be all that the high qualifications of that ecclesiastical historian, and the notices of the German critical journals, had led us to expect. He has filled an important chasm in history, and shown that the chief internal preparation for the German Reformation was made, not in England, Bohemia, nor Italy, but in the territory on the Rhine, in the Netherlands, and the south-west of Germany. Goch, John of Wesel (in Erfurt and Worms), Heimburch, Gregory of Jüterbock, John Wessel (in Heidelberg), and the German mystics, are now proved to have produced an effect upon the German nation, and even upon Staupitz and Luther, which no foreign writers ever did. It is now no longer difficult to understand, why Germany and Switzerland should be the principal theatre of the Reformation.—Karl von Raumer's History of Education (*Geschichte der Pädagogik*), since the revival of learning, is, so far as it has proceeded, the most satisfactory work on the subject. The first volume extends from Dante to Lord Bacon and Montaigne; the second, to the death of Pestalozzi; the third, not yet published, is to reach to the present times. Teachers will find it an entertaining as well as instructive work.—Neander has commenced a new edition of the first five volumes of his Church History. The two volumes already received, have undergone important changes, which, it is hoped, will not be overlooked by the translators.—Heinichen has published, in two volumes, the *Præparatio Evangelica* of Eusebius, in the same style as the Ecclesiastical History, and the Life of Constantine, edited by him several years since.—The last volume of Freund's Latin Lexicon has recently appeared, though it has not, to our knowledge, yet reached this country. Classical scholars can now enjoy the rare pleasure of having a Latin lexicon, which ranks among the best specimens of modern lexicography.—The new Greek lexicon by Pape, in two royal octavo volumes, is now complete.—The new edition of the Antibarbarus, by Krebs, has swollen to a large volume, and appears to have increased as much in value as in extent.

Dahlmann, formerly of Göttingen, now of Bonn, has published a work.—*Geschichte der Englischen Revolution*, History of the English Revolution,—which is said to be exciting great and universal attention. It has been before the public but a short time, but is already in every body's hands, and has called forth the strongest commendation from the leading critical journals. It is written in the spirit of a conservative royalist, maintaining the excellence of the monarchical form of government, but insisting that it be defined by a written constitution, and guarded by a suitable popular representation, and liberty of the press. As these are the objects for which the more reasonable of the liberal party in Prussia are contending at the present time, it invests the book, of course, with the deepest political importance. It cannot fail to engage the immediate attention of public men and scholars in England. Dahlmann is one of the seven professors, who resigned

their places at Göttingen on account of the tyrannical proceedings of the present king of Hanover.—A reviewer, in one of the late numbers of Tholuck's *Anzeiger*, expresses an unfavorable opinion of the first volume of Baumgarten's *Commentary* on the O. T., of which we spoke in the September number of the *Review*.

Lie. Karl Wieseler, author of a chronological synopsis of the four gospels, has been appointed Professor extraordinary of theology in the University of Göttingen. Dr. Fried. Lücke is made Abbot of Bursfelde.—Nov. 20, died K. C. von Flatt, aged 71. He was formerly professor of theology at Tübingen, and a main pillar of Lutheran orthodoxy.—A new historical periodical has been commenced at Berlin, and promises to be kept up with spirit. It is edited by the brothers, Jacob and W. Grimm, A. Boeckh, Leopold Ranke, Pertz, and others.—Prof. Ahrens, Göttingen, has just published "*De Dialecto Dorica*," being volume 2nd of his work on the dialects of the Greek language; which is highly spoken of.—At Leipsic and Wirtemberg, societies have been formed for the publication of cheap books, and the establishment of lending libraries for the gratuitous use of the people in every parish.

#### MISCELLANEOUS.

The French press, in 1843, brought forth 6176 works in all the languages, dead and living: 1872 engravings and lithographic prints, 147 maps, plans and charts, and 316 pieces of music have also been published.

Letters from Egypt, received by the Chevalier Bunsen, the Prussian minister, announce that Dr. Lepsius has discovered at Meroë, a copy of the Rosetta Stone, the hieroglyphic portion of which is comparatively perfect.

A new law concerning the press has been enacted in Spain, which declares that no one shall edit a paper without paying 1000 reals annual taxes, and lodging 12,000 reals caution money; and that no one shall be a jurymen to try a crime of the press, who does not pay 2000 reals of direct taxes.

**PAPAL MISSIONS.**—Of \$528,000 expended in one year by the Association for Propagating the Faith, established at Lyons, in France, \$43,000 was expended for missions in Europe; \$195,000 for missions in Asia; \$27,000 for missions in Africa; \$50,000 for missions in Oceanica, embracing the islands of the Pacific and Indian Oceans; and \$164,000 for missions in America. Of their periodical, entitled the *Annals*, about 120,000 copies, published six times a year, are now printed in seven languages, viz., French, 63,000; German, 17,000; English, 16,000; Spanish, 12,000; Flemish, 4000; Italian, 13,000; Portuguese, 2000.

The number of visits made to the reading rooms of the British Museum, for the purpose of study or research, was about 1950 in 1810, 4300 in 1815, 8820 in 1820, 22,800 in 1825, 31,200 in 1830, 63,466 in 1835, 76,542 in 1840, 69,303 in 1841, 70,706 in 1842, and 70,931 in 1843,—exhibiting the enormous increase, between the years 1810 and 1844, of 68,981 readers, or between 35 and 40 times more than in 1810. The number of visits of artists and students to the sculpture galleries was about 4938 in 1831, 6081 in 1835, 6354 in 1840, 5655 in 1841, 5627 in 1842, and only 4907 in 1843. In the MSS. department, 805 MSS. and 35 original charters have been added, since the last account. These MSS. include 320 vols. of Syriac, of great biblical and theological importance, the greater portion written between the sixth and ninth centuries. The number of printed books recently added to the library is 11,549; of which 545 were presented; 2039, received by copy-right, and 8965, purchased. The average number of daily readers was 244. Each reader, it appeared, consulted, on an average, five books per day.

The treasures of classical literature known to be buried in the convent of Mt. Athos, excited, some time ago, considerable interest. A few years since, M. Minoi de Mynas was sent to Greece on a mission from the French government, to explore the libraries, and rescue them, as far as possible, from destruction. He has lately returned to Paris, carrying with him many valuable MSS. Among them are a collection of Fables in Choliambic verse by Babrias, of which only a few fragments have hitherto been known,—a portion of the 20th book of Polybius,—several writings of Dexippus and Eusebius,—a fragment by the historian Pryseas,—a new set of fables by Æsop, with the life of the author,—a work on Greek syntax by Gregory of Corinth,—an unpublished grammar by Theodosius of Alexandria,—a treatise on gymnastics by Philostratus,—some copies of laws, lexicons and grammars, comments on the Greek poets, and several other works.

Thorwaldsen, the eminent sculptor, died at Copenhagen, March 24, in the 74th year of his age. He was at the theatre, where he suddenly fainted, was carried out, and soon died. He had been working on a bust of Luther, on the day of his death. His funeral was attended by several thousand persons.



Since the misfortunes of Poland have scattered a portion of its citizens, the spirit of literary ambition seems not to have been at all extinguished. Both at home and abroad, works in the Polish language are continually appearing, in almost every department.

There has recently been a great revival of literature in Italy. Many works have been published, chiefly historical.

#### QUARTERLY LIST.

##### DEATHS.

JOSEPH ADAMS, Jay, Me., April 11, aged 78.  
WM. G. CROCKER, Monrovia, Africa, Feb. 26.  
WILLIAM DAVIDSON, Prunty Town, Harrison Co., Va., Feb. 18, aged 41.  
JOHN CLARK, King & Queen Co., Va., April 13, aged 84.  
GEORGE F. HEARD, Texas, Feb. 13.  
WM. A. LENNAN, Centreville, Me., Aug. 15, aged 28.  
JOSHUA LESTER, Wilson Co., Tenn., Feb. aged 63.  
DANIEL PALMER, New York, March 10, aged 64.  
JEDEDIAH RANDALL, Norwich, Chenango Co., N. Y., Feb. 23, aged 86.

##### ORDINATIONS.

JOHN S. BALDWIN, Forest Lake, Susquehanna Co., Pa., April 10.  
SAMUEL BOOTHBY, Livermore, Me., May 8.  
SAMUEL CARR, Norton, Ms., May 15.  
NORMAN CLARK, Irasburg, Vt., March 7.  
J. M. COGGESHALL, Troy, Pa., Sept 19.  
JONATHAN COLE, Carmel, N. Y., April 10.  
EDWARD CONOVER, Peekskill, N. Y., April 26.  
NATH. MASON CRAWFORD, Antioch, Ga., March 31.  
G. F. H. CROCKETT, Clinton, La., Nov. 29.  
JOHN W. CRUMB, Mohawk, Herkimer Co., N. Y., Feb. 13.  
HARRISON DANIELS, Le Roy, Genesee Co., N. Y., April 3.  
ALFRED DRAPER, Brownhelm, O., Feb. 28.  
EDWIN EATON, Bucyrus, Crawford Co., O., Feb. 20.  
ELIPHAZ FAY, Rosendale, N. Y., Feb. 29.  
WM. FORD, North Bay, Oneida Co., N. Y., May 8.  
JOHN C. FOSTER, Grant's Creek, Tuscaloosa, Ala.  
ELBA FULLER, Forestville, Chautauque Co., N. Y., March 27.  
HENRY S. GORDON, Georgetown, Randolph Co., Ill., Feb. 12.  
WILLIAM C. GORDON, Bryant Creek, Switzerland Co., O., Feb. 28.  
WILLIAM R. HARRIS, Liberty, Ala., Feb. 26.  
FRANCIS HENRY HODGES, Bethel, Franklin Co., Ky., April 18.  
JESSE M. JACKSON, Sardis, Wilkes Co., Ga., Jan. 27.  
WILLIAM B. KNAPP, Carmel, N. Y., April 10.  
JOSEPH J. LOUDERMILK, Freeman's Creek, Ga., Feb. 10.  
PHILIP H. LUNDY, Bethesda, Champlain Co., Ala., Feb. 9.  
EDWARD LYON, Circleville, O., Feb. 21.

DAVID G. MASON, Henniker, N. H., May 15.  
E. MILLHORN, Salem, Guernsey Co., O., Feb. 21.  
BERRY PETER, Hancock Co., Ga., Jan. 12.  
C. B. PHILLIPS, Rockville, Ia.  
JOHN L. SANBORN, Richmond, N.H., Feb. 14.  
ELDRRED B. TEAGUE, Grant's Creek, Tuscaloosa, Ala.  
ANDREW W. VALENTINE, Dresden, Yates Co., N. Y., March 28.  
LATHROP W. WHEELER, Bloomfield, Conn., May 15.  
OWEN WHITCOMB, Brownstown, Ia., March 9.  
HENRY WHITE, Rome, Oneida Co., N. Y., March 20.  
ANDREW WILKINS, Italy Hollow, Yates Co., N. Y., Feb. 13.  
JOHN WILSON MONTGOMERY WILLIAMS, Norfolk, Va., Feb. 27.

##### CHURCHES CONSTITUTED.

Jefferson Co., Iowa, Dec. 1.  
Parksville, N. Y., Dec. 6.  
Presque Plantation, Me., Dec. 17.  
Griggsville, Ill., Dec. 25.  
Pleasant Ridge, Madison Co., Ill., Jan. 16.  
Rochester, Lorain Co., O., Jan. 17.  
Rockville, Ia., Jan. 20.  
New Philadelphia, Wash. Co., Ia., Jan. 27.  
Sag Harbor, L. I., Jan. 30.  
Near Old Agency, Iowa, Jan.  
New Orleans, La.  
Troy, Lincoln Co., Mo., Feb. 13.  
Middletown, Delaware Co., N. Y., Feb. 15.  
Cambridge, Dearborn Co., O., Feb. 22.  
Franklin, Johnson Co., O., Feb. 24.  
Sycamore, Putnam Co., O., Feb. 27.  
Jersey City, N. J., March 14.  
Bainbridge, Chenango Co., N. Y., March 19.  
Dresden, Yates Co., N. Y., March 28.  
Misawaka, St. Joseph's Co., Ind., April 2.  
Cape Island, N. J., April 9.  
Hyde Park, Dutchess Co., N. Y., April 13.  
Cornwall, Litchfield Co., Conn., April 17.  
Warren, Bradford Co., Pa., April 17.  
Charleston, Tioga Co., Pa., April 30.  
Prospect, Oneida Co., N. Y., May 16.

##### DEDICATIONS.

Kent, Putnam Co., N. Y., Jan. 30.  
Sterling, Ms., Jan. 31.  
Cape May, Pa., Feb. 11.  
Groton, Ms., Feb. 22.  
Port-Richmond, Staten Island, N.Y., Feb. 27.  
South Jefferson, Me., March 13.  
Brooklyn, N. Y., March 28.  
Halifax C. H., Va.  
Troy, N. Y., May 23.  
South Middletown, N. Y., May 23.

##### ERRATA.

In Art. II, p. 190, l. 5, for 'viewed,' read 'received.'  
In Note to do., p. 198, l. 18, for 'formed,' read 'framed.'  
do., do. l. 23, for 'former,' read 'framer.'